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THE ECCLESIASTICAL REVIEW

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MARIA, REGINA CLERI.

I.

THE Christian Virgil, Aurelius Prudentius, speaks of the Mother of Christ as allaying the ills of earth by her virginal quality.

> Edere namque Deum merita
> Omnia virgo venena domat.[1]

Our Anglo-Saxon fathers, and indeed our Celtic and Greek forbears as well, regarded virginity as a queenly quality, and identified the term for "unmarried woman" and "queen" as derived from the same root.[2] It has been said of the true priest that he must have the heart of a mother in a virginal body.

Association of ideas readily suggests to Catholic devotion the thought of Mary as the Queen of the Clergy—Maria, Regina Cleri. The notion has been popular from earliest Christian times, as is evident from archeology. Some of the famous *fondi d'oro* discovered in the Roman catacombs, and belonging to the fourth century, testifying to a traditional faith and usage, represent the image of Our Blessed Lady between the two Apostles Peter and Paul. The gold glasses were symbolical of purity or innocence and truth. The "fons splendidior vitro" imaged purity procured by baptism. The gilded glass vial, filled with the blood of the martyr, testified

[1] Cathemer. III, 151.

[2] The word *woman* in early Saxon signified a "married woman", whereas "queen" cwen, kwen (Ir. Gael. *coinne*, Greek *gyne*) stands for an unmarried girl, a virgin, occasionally used in a bad sense, but emphasizing the celibate quality.

that death was not due to imputed crime, but a victory which gave entrance to the Kingdom of Christ.

Hence the gold glass bearing the image of a crowned woman between the two Apostles with the inscription "Maria", and on either side the legend "Petrus" and "Paulus", meant simply "Regina Apostolorum," which is but another title for

GOLD GLASS OF THE FOURTH CENTURY.

"Regina Cleri", since the Apostolate passed into the hierarchy of the Church founded by Christ on Peter as the rock. Such is the sense in which the relation of Christ's holy Mother to the priesthood was understood by the early Fathers of the Church. So it was all through the Middle Ages, as Chaucer in his Song of the Clerk of Oxenford testifies, when he makes the priest chant his evensong to the Queen of Heaven before he prays for the king of the realm.

> He made on nightes melodie,
> So sweetly that all the chamber rong;
> And *Angelus ad Virginem* he song,
> And after that he song the kinge's note:
> Full often blessed was his merry throate.[3]

[3] The Song of Chaucer's Clerk of Oxenford: Angelus ad Virginem. Latin and English words and music. From a MS. lately found in the British Museum. *The Month* (London), January, 1882.

II.

In proclaiming the priestly dignity emphasis is sometimes laid on the functions of the sacerdotal ministry as though these placed the priest who consecrates at Mass above the angelic hierarchy and the Mother of Christ. Let us see how far this applies to Mary, and how the Church herself interprets the priestly office in its relation to the Immaculate Queen of Heaven.

Blessed Albertus Magnus, the teacher of St. Thomas of Aquin, explaining the prerogatives of Mary, calls her "a priest ordained by God to produce the body of Christ from her own, and to dispense it; for it is she who communicates us with the Body of her Son as food, and with His Blood as our drink." [4] Elsewhere the same master theologian styles the Blessed Virgin "Episcopa", because she possesses the spiritual prerogatives of the episcopal office, consecrating temples and altars erected in her honor, consecrating also the virginal shrines of religious to the exclusive service of God, and finally uniting in herself by common consent and divine authority the care of all the churches. These words are repeated in the writings of St. Antoninus, who followed St. Albert as theological teacher and lover of the Virgin Queen of Heaven. At a much earlier date St. Epiphanius [5] speaks of the Blessed Virgin as "priest and altar" combined, on which she offers Christ as the heavenly bread for the remission of sins.[6]

It is easy to draw a perfect parallel between the priestly consecration and ministry in the Church to-day, and the predestined calling of the Virgin Immaculate, at Nazareth, in Bethlehem, and in Jerusalem, as the dispenser of the Body and Blood of Christ through an appointed oblation, consecration and communication of the Incarnate God.

If the order of the liturgical action seems for a moment inverted, it is so only in appearance. Mary is called, pre-

[4] Sacerdos a Deo ordinata, quantum ad corporis Domini de ipsa formationem et dispensationem; communicavit enim nobis corpus Filii sui in cibum, et sanguinem suum in potum. *Diction. Marianum:* a Card. Vives; edit. Romae MCMI sub tit. *Sacerdos.*

[5] De Laud. Virg.

[6] "Sacerdos pariter et altare quae quidem mensam ferens, dedit nobis coelestem panem Christum in remissionem peccatorum." Ibid.

pared and consecrated to pronounce the words of consecration, to offer the Body and Blood of Christ, and to communicate it to the faithful to the end of time, not figuratively only but really.

The miracle of the changed bread and wine is by anticipation reversed, yet in a wholly prophetic manner, when she offers of her body immaculate by virtue of a divine decree, and of her blood untainted by the inheritance of sin, the Body and Blood of the Word to be made Flesh. Her " Fiat " is her response to the call of the sacerdotal dignity, an exception as unique as that of her Immaculate Conception, which was its essential prerequisite. Her training in the seminary of Christ's earthly companionship for the thirty-three years that lie between the fashioning of the Tabernacle at Bethlehem (House of Bread) and the Sacrifice in union with her Divine Son on Calvary, is a period of self-surrender and suffering which enhances the innate dignity of her calling.

Rien ne nous rend si grand qu'une grande douleur.

All her life is an act of ordination, of co-consecration with the ordaining, all overseeing Father in heaven. At Nazareth she had made the offering of the bread and wine of her body and blood. At Bethlehem the words of solemn consecration are pronounced. The Son of God is made flesh and blood from the matter offered, the body and blood of Mary in the House of Bread. At the offering in the Temple, where Simeon the priest of the Old Law receives the new-born Son of God with the chant of his glorious Preface, Mary offers her first Mass. It is her first act of elevation of the Consecrated Host, as if she said: " per Ipsum, et cum Ipso, et in Ipso, est Tibi Deo Patri omnipotenti, in unitate Spiritus Sancti—omnis honor et gloria ". And because the Old Law is not yet consummated in the New Law of the Gospel, Mary generously yields to the aged priest's impulse as he takes the Holy Child from her arms and lifts Him up on the altar—the solemn Elevation at the first Mass of the new ritual and the last temple sacrifice of the old.

Is there ought wanting in this to the priestly character of Mary?

And on Mary goes, henceforth dispensing the graces of the Redemption, Mary who, alone of all created children of

God, is "full of grace." The eucharistic office is completed in the ministry that makes Mary as it were the perpetual altar of which St. Albert speaks and from which flow the graces as, through sacramental channels, they are carried into the hearts of men throughout the world, ever in life and at the hour of death.

III.

There is another aspect to the priestly dignity of Mary. Elsewhere we have spoken of St. Joseph as one of the privileged descendants of the royal race of David, who served in the Temple at Jerusalem, not in the capacity of Aaronic or Levitic priests, but as administrative guardians of the order and decorum to be observed at the sacrifices of the Levitic Law. Thus St. Joseph may be regarded as a model of the pastoral office in the Church. Pastors need not be ordained to offer sacrifice. In the ancient church, and later in the Middle Ages, the administration of the temporalities and the arrangement of liturgical ordinances were frequently consigned to laymen, the deacons of the Apostolic order. St. Lawrence, like Stephen, Prochorus, Nicanor, Timon, Parmenas, and Nicolas, were really pastors in the modern sense. They assisted at Mass. In the days of St. Cyprian they gave Communion to the faithful; they later baptized and at times preached. But their chief office was to look after the temporal administration of the Church. The Apostles and their successors in the priesthood offered the Holy Sacrifice, confirmed, consecrated, ordained. In the episcopal office their duties were only increased by the added supervision in spiritual matters over the clergy, and the jurisdiction involved in the management of both the priestly and the diaconal ministry.

Mary, as the "Regina Cleri", takes part in the pastoral office as well. Thus she comes nearer to the practical ideal which fashions the life of the missionary priest, administering as well as sacrificing. It is in this sense that St. Antoninus calls Our Blessed Lady, "Pastor bonus, pascens Ecclesiam Dei continue benedicto fructu ventris sui, pane Angelorum in ipsa formato, Sacramento altaris nobis ministrato". The conventional image of the Good Shepherd pictures for us the priest who seeks and bears upon his shoulders the lost sheep.

He feeds the flock, knows and calls by name the sheep which he guards against the marauder and the hireling.

The modern concept of the pastoral care best expresses itself in the affectionate term with which Catholics meet the priest. They call him " Father ". Even the aged, the exalted in the secular world, thus address the youngest priest. The readiness with which the child and the man alike bend the knee for a blessing, or kiss the hand of the guide that shepherds them, indicates the reverent attitude of mind and heart in which the faithful use this term of " Father ". Even where the priest's natural temper is rough and seemingly harsh, the trust of the faithful penetrates the hard texture and seeks the heart of the " soggarth aroon ".

To the thoughtful priest, whatever his native disposition, that attitude of the childlike confidence in the faithful, old or young, stimulates affectionate care for his flock. When we read the touching scene in Canon Sheehan's *The Blindness of Dr. Grey*, in which the aged pastor bids a last farewell to the people who seemingly had kept aloof from him for years because of his outward severity, we realize, as did the old priest, what he unconsciously missed in the restrained affection of his flock. Now Mary, as the " Regina Cleri ", brings home to us the essential quality of maternal affection in the true pastor. God created man, but left him imperfect without the woman. Her heart with its love completes the man's strength in blessed wedlock. She may give that heart to Christ, as did Mary at Nazareth, in the chaste espousals of the religious life. In that case her vocation as complement to the perfect man is fulfilled in a higher sense, since she becomes the spouse of the Man-God. The Heart of Jesus unites with the heart of His creature, and the compact becomes even more perfect than that designed in Paradise by the creation of woman for man.

In the priestly vocation the process is somewhat different. Here he renounces the heart, that is to say the love of woman, which ordinarily perfects the man by marriage. He does so in order that, by his ministry to all men, he may be wholly free from that secular solicitude which St. Paul speaks of. He chooses to be without a wife, because he " is solicitous for the things that belong to the Lord; how he may please God. " [7]

[7] I Cor. 7:32.

Though a "bondsman of Christ", however, and discarding the love of woman that he may more perfectly serve the Spouse of Christ, that is to say the Church, he is endowed by his priestly vocation with the heart of a mother as an integral part of his sacred calling. Where this heart, this motherly solicitude, is wanting, there is no real vocation to the priesthood. Hence celibacy is an adjunct to the pastoral office in its most perfect sense. The Apostles were to follow Christ; but the condition *sine qua non* was that they should leave father, mother, brother, sister, wife. They were to let the dead bury the dead in the sense of subordinating all their attachments to the service of Christ's flock. The true pastor is accordingly recognized by his qualities of heart, the mother-instinct, added to all the other gifts which distinguish the organizer, the preacher, the teacher, the distributor of sacramental graces, the intermediary at the altar of sacrifice.

In his pastoral office the priest must then emulate the qualities of a mother, and by excellence of the Mother of Christ, the Good Shepherd. What these qualities are in their essential elements may be easily gleaned in the daily life round us. Maternal love—it stands out alone among all the loves of earth. Though the divine injunction to adhere to the espoused wife is exclusive, that attachment is, in the priest, truly called to the pastorate of Christ's Church, merged in the love of the Spouse of Christ. The missionaries of the negro tribes in West Africa tell us that among the common sayings of the natives is this: "A mother's love is best of all". General Wallace in *Ben Hur* makes the Oriental say: "God could not be everywhere; therefore he made mothers." What we are to expect from the true priest with a mother's heart, together with the mind and will of a father who seeks the welfare of his children, is best indeed expressed in the proverbs that voice the instincts of our people. "A mother's love is the best love, God's love is the highest love." Coleridge speaks of the mother as "the holiest thing alive". A Russian saw runs, "A mother's love will draw up from the depth of the sea." Yet this love is not the sentimental weakness that invades the animal heart and makes it over-indulgent. "A soft-hearted mother makes a scabby daughter," is an Italian proverb. Similarly, "Mother's darlings are but milksop heroes." The

selfish desire for comfort, the assertion of personal rights, the search after freedom and amusement are hindrances to this love or its development, and react on the flock. As a mother's heart is always with her children, so is the pastor's thought and solicitude for his flock. The Germans have a saying: "A true mother does not hear the music of the dance when her children cry," but a mother is a mother all the days of her life. So the Mother of Christ, being the "Regina Cleri," is also our model and our help, in the pastoral office.

SALVE REGINA.

IN the Fourth Series of his *Études de critique et d'histoire religieuse*,[1] E. Vacandard discusses *Les origines du Salve Regina*. He seeks to establish the probable authorship of the text, to tell the story of the musical settings in plainsong, and to describe the introduction of the anthem into the liturgy.

Medieval guesses at the authorship of the Salve Regina are not lacking in features that must amuse scholars of to-day. One of these guesses attributes it to the Apostles, and the text of the medieval chronicler seems to Vacandard worth quoting: "*Hymnus* Salve Regina Mater misericordiae *graece ab apostolis compositus translatus est de graeco a sanctissimo viro Petro episcopo Compostellano.*" This is pushing "la plaisanterie—ou la naïveté" rather far. Another ascribes it to St. Athanasius. Still another, to St. John Damascene. Equally amusing, perhaps, from one point of view, although saddening from another, was the scandal affected by the Polish pervert, John Lasicki (1534-1599). Declaring that the anthem was composed by Pope Gregory IX, in the year 1227, he finds in the words *vita et spes nostra* a great injury offered to Our Saviour, who was and is our life and hope. Lasicki's historical error as to authorship and date, and his erroneous theological inference, receive, properly enough, no treatment at Vacandard's hands. Lasicki's wrong ascription may have been due to the fact that Pope Gregory IX exhibited great interest in the anthem. In 1239, for instance, the Pope requested the Cistercians to renew a custom of the daily recitation of the Salve

[1] Paris: Victor Lecoffre, 1923.

Regina which the general chapter had prescribed in 1218. At the suggestion of the Dominicans and especially of St. Raymond Pennafort (as Godet thinks), he also ordained that the anthem be sung in all the churches of Rome after Complin on Fridays. The " 1218 " destroys Lasicki's date of " 1227 ". His ascription to the Pope is destroyed by facts showing that the text dates back to the eleventh century.

The wrong theological inference needs, indeed, no refutation. It permits us, nevertheless, to record the interesting fact that Duffield, a Presbyterian minister, took the trouble to translate the anthem in his *Latin Hymn-Writers and Their Hymns* (page 162), without any raising of the hands in holy horror, albeit as an illustration, not of tender piety toward Our Lady, but simply of the possibility that Hermannus Contractus could have composed the Golden Sequence, Veni Sancte Spiritus. The Latin text has " occasional rhymes and assonances ":

Salve Regina, Mater misericordiae,
Vita, dulcedo, et spes nostra, salve.
Ad te clamamus, exules filii Hevae;
Ad te suspiramus, gementes et flentes, in hac lacrymarum valle.
Eia ergo advocata nostra, illos tuos misericordes oculos ad nos converte,
Et Jesum, benedictum fructum ventris tui, nobis post hoc exilium ostende.
O clemens, O pia,
O dulcis virgo Maria.

Duffield's contention rested purely upon the rhymic sound of the Latin " e " closing the lines as spaced above. He nevertheless takes the pains to translate into English without attempting any rhymic feature:

Hail O queen, mother of pitifulness!
Life and delight and our confidence, hail!
To thee we exiles, children of Eve, are crying.
To thee we aspire, groaning and moaning in this the vale of our sorrow.
Lo, thou therefore, our advocate, turn upon us those pitiful eyes of thine,
And after this exile show us Jesus, the blessed fruit of thy womb,
O merciful, O pious, O sweet Virgin Maria.

The original text appears to have omitted *Mater* in the first line and *Virgo* in the last line. A later corruption inserted *benignum* after *ostende*. Our breviary text is given in a *Horae* in the Bodleian Library of about the year 1340.

Before the anthem received a plainsong setting, Vacandard thinks it probable that the anthem was circulated simply as a

prayer, as the manuscript tradition presents it to us in that form. A British Museum manuscript of the twelfth century, as also one of Einsiedeln of *circa* 1200, give it without notation, or musical indication. That the text was in existence as early as the eleventh century is indicated by the phrases *Salve Regina misericordiae . . . In hac lacrymarum valle . . . Eia ergo*, found in a ninth century Reichenau manuscript *probatio pennae* of the eleventh century and indeed, in the opinion of Dr. Holder, librarian at Karlsruhe (where the manuscript now is), probably of the first half of that century. The text, then, dates back to the eleventh century.

Vacandard then asks: "Does the chant go back that far? Amongst the writers who have been proposed, with some probability, as possible authors of the celebrated anthem, these names figure to advantage: Heriman or Hermann Contractus (+ 1054); St. Bernard (+ 1153); Peter Mezonzo, Bishop of Compostella (+ 1003); Aymar, Bishop of Puy (+ 1098)." These four he discusses at some length, paying no attention to the names of Bernard, Archbishop of Toledo (+ 1124), and Anselm, Bishop of Lucca (+ 1086), mentioned by Mearns in his article on the anthem in Julian's *Dictionary of Hymnology* (2nd edition, page 991).

It is quite true, as Vacandard says, that amongst these names, that of Hermann Contractus stands out most prominently in modern times. Mearns ascribes the anthem to him, with indeed an added question-mark, but also with the words: "Tritheim (+ 1516) and others think that it was by Hermannus Contractus (d. 1054); and this seems, on the whole, the most probable opinion." Duffield [2] declares that, together with Tritheim, "every critical scholar credits it to Hermann." Those who, after further study, still share this view, will find a very readable account of Hermann, "the poor cripple of Reichenau", in Duffield. In view of the number of religious melodies composed by Hermann, and of their fame, Vacandard is not surprised that the anthem should have been attributed to him: "On ne prête qu'aux riches. Mais nous n'avons pas de preuves qu'on ait pensè à lui avant la fin du quinzième siècle." Jacopo de Bergamo (1434-1520) ascribes it to him

[2] *Loc. cit.*, p. 156.

in his Chronicle under the year 1049; and in 1783 John of Trittenheim cites, together with a large number of musical compositions attributed to Hermann, *illa de beata Virgine Maria dulcissima* Salve Regina *et* Alma redemptoris mater *et caetera*. Most authors since then have followed the ascription. The testimony is, however, rather tardy and adventurous withal. Hermann's pupil, Berthold of Constance, gives a list of his master's works, but does not include our anthem, adding however the words, *praeter alia hujusmodi perplura*. W. Brambach seizes on these words to argue that musical similarities in the anthem and in one of Hermann's authentic works indicate a common authorship, and our anthem accordingly might have been included in the *perplura*. A very recent student of the question, Father Jean de Valois, disputes this, asserting that the peculiarities alluded to are common enough to compositions in the same Gregorian mode. Vacandard concludes that neither external nor internal evidence justifies an ascription of our anthem to Hermann.

He next takes up the attribution of authorship to St. Bernard and considers it unfounded. The question in dispute becomes here somewhat romantic, sharing with so much of authentic history the halo of asceticism and legend crowning the head of the Saint:

> One of his biographers, who wrote between 1180 and 1182, that is, less than forty years after his death, tells us that one night the holy abbot was awakened by the song of angels who were celebrating, in the church of the monastery, the praises of God and of the holy Virgin Mary. Filled with quite a permissible curiosity, Bernard went discreetly to the church. There the Blessed Virgin was seated between two angels who were incensing her. One angelic voice intoned the Salve Regina and sang it to the end. Bernard got it by heart, transcribed it, and forthwith sent it to Pope Eugenius III. At all events, this is what is said, adds the narrator.

The *refertur* marks to a nicety the value of this anecdote. Father Jean de Valois inclines to the opinion that we have here a distortion of a more likely scene in the life of the abbot of Clairvaux related by Aubri, a Cistercian monk of Trois-Fontaines (Marne), in his Chronicle. Aubri (+1241) collected carefully all the information concerning the beginnings of his order. At the year 1130, he notes this: "When Bernard had come to Dijon and received hospitality from the religious of Saint-Bénigne, where his mother had been

buried, during the night he heard angels singing melodiously the anthem Salve Regina near the altar. He thought at first that it was the community singing, and the next morning said to the abbot: 'Last night you sang marvelously well the anthem of le Puy near the altar of the holy Virgin.' Now it happened that at the time indicated the community was still asleep. From that time on, the anthem came frequently to his mind, and it is known that he was able to hear it at Clairvaux before the altar of the Blessed Virgin. Later on, in a general chapter at Citeaux, he was able to secure the reception of the anthem by the whole order."

The testimony of Aubri is of great importance. Father John de Valois demonstrates that his recital offers all desirable probabilities. And he concludes thence that Bernard could not be considered as the author of the Salve. It is at least certain that the well-informed Cistercians of the beginning of the thirteenth century did not attribute the authorship to him.

This little known text of Aubri makes St. Bernard refer to the *Salve* as "the anthem of le Puy", and one of the names generally mentioned as that of possible composer is Aymar, Bishop of le Puy (+ 1098). The obvious inference is that, if we can trust the tale of Aubri, writing of the year 1130, but many years after that date, St. Bernard cannot of course be the author of the anthem. But another argument contends that the anthem did not come from Clairvaux:

It is not alone at Dijon that the abbot of Clairvaux could have heard the Salve Regina sung by the monks about the year 1130. Cluny was aware of this anthem. And in the Statutes of Peter the Venerable which were drawn up towards the year 1135, a considerable space is accorded to it. Here it is: *Statutum est ut antiphona de sacra Matre Dei facta cujus principium est:* Salve Regina misericordiae, *in festo Assumptionis ipsius, dum processio fit a conventu, cantetur, et insuper in processionibus quae a principali ecclesia Apostolorum ad ejusdem Matris Virginis ecclesiam ex more fiunt, exceptis illis sanctorum festivitatibus in quibus mos antiquus exigit ad eosdem sanctos pertinentia decantari.*

It results from this text that the Salve Regina does not come from Clairvaux. If Bernard had been its author, Peter the Venerable would not have missed saying so, instead of merely using the words: *antiphona de sacra Matre Dei facta.*

Another legend declares that when acting as legate Apostolic, the Saint entered the cathedral of Speyer on Christmas

Eve of the year 1146, whilst a procession chanted our anthem, and that he genuflected thrice at the words " O clemens, O pia, O dulcis Virgo Maria ". Possibly a variant of this is found in the more common story that the Saint at this time added to the anthem the " O clemens " etc., under the impulse of a sudden inspiration. " Plates of brass were laid down in the pavement of the church, to mark the footsteps of the man of God to posterity, and the places where he so touchingly implored the clemency, the mercy, and the sweetness of the Blessed Virgin Mary." Thus Ratisbonne, in his *Life and Times of St. Bernard.*

Concerning this variant of the legend, Vacandard says:

> In order to authenticate this legend, a chronicler of the sixteenth century, Wilhelm Eisengrein, goes so far as to say that as a memorial of St. Bernard, the inhabitants of Speyer had placed four plates of brass on the ground of the nave at the very place where the Saint stood when he uttered the four words: Clemens, Pia, Dulcis, Maria. Eisengrein adds that, by way of acknowledgment, the holy Virgin bent towards the abbot of Clairvaux and thanked him. Whereupon Bernard, greatly dazed, cried out: " Women should be silent in church."
>
> Need we say that no trace has ever been found of the famous plates of brass? And even if they did exist, it would still be necessary to prove that they consecrated a legitimate tradition. The Bollandists consider as grotesque the narrative of Eisengrein. And to be convinced of the improbabilities surrounding it, one needs but compare it with the official reports which the companions of the abbot of Clairvaux made out day by day at the time of the Saint's preaching on the banks of the Rhine, and notably during his stay at Speyer. Nothing is found there which could make us think of the Salve Regina. And meanwhile God knows if the composers of the diary did not wish to relate whatsoever—whether in the acts or the words of the pious missionary—could offer something having a religious interest.

The next name taken up for consideration is that of Peter Mezonzo, Bishop of Compostella. It is favored by Durandus, Bishop of Mende, who wrote about the year 1286: " *Petrus Compostellanus fecit illam antiphonam* Salve Regina misericordiae." Vacandard explores the tradition in three pages, and rejects it, arriving thus at the conclusion that the most probable theory will consider that " le Puy-en-Velay est son

lieu d'origine". We hark back to the narrative of Aubri already given here. St. Bernard praised the manner of chanting "antiphonam de Podio" (the anthem of le Puy):

The chronicler explains his expression thus: *Dicebatur autem antiphona de Podio eo quod Naymerus Podiensis episcopus eam fecerit.* Aubri distinguishes clearly between the remark of the abbot of Clairvaux and his own comment. It is not St. Bernard who attributes the *Salve* to Aymar of le Puy, it is Aubri himself. And he is nowise doubtful of the correctness of his information; he does not say: "It is said that Aymar is the author of the *Salve*", but: "The *Salve* is called the anthem of le Puy because it was composed by Aymar".

To this testimony can be added the account of a miracle performed at le Puy. In his *Cantigas*, the poet-king, Alphonso X, recites (in song 262) that a deaf and dumb woman, finding herself shut in at night in the church, heard the male and female saints in Paradise singing the Salve Regina in honor of the Blessed Virgin. Forthwith she was cured. In the morning, the faithful came to hear Mass. The *miraculée* advanced toward them, and sang the *Salve*, which they all repeated after her. The poet adds:

Et esta foi a primeira
Vez que nunca foi cantada—

"and that was the first time it was ever sung."

Thus two testimonies, instead of one, apprise us that the church in which the Salve Regina was first sung is Notre-Dame du Puy. Aubri adds only that the chant of the anthem is the work of Aymar (who was named bishop in 1079, took possession of his see in 1087, and died eleven years later, in August, 1098, at Antioch). The chant of the Salve Regina would consequently go back to the closing years of the eleventh century.

This is the view willingly taken by Gastoué and Wagner. It is also the conclusion of Dom Gabriel Meier, in the note which he read at the international Catholic congress held at Munich in 1900: ". . . This testimony [namely that of Aubri] comes too late (without doubt) to give it complete trust, but the place and date seem correct." With still greater conviction, Father Jean de Valois adds: "Until we have proof to the contrary, we believe it is necessary to hold to the testimony of Aubri de Trois-Fontaines."

So much for the authorship of text and chant. The next interesting question concerns the first liturgical use of the anthem. The earliest known references to this use appear in a manuscript thought by Gastoué to be dated about 1150, where it is assigned as an antiphon to the *Benedictus* or the *Magnificat* in an office *De Beata*; and in another of some years earlier where it is assigned as an antiphon at Terce on the feast of the Assumption. The provenance of the manuscripts is uncertain. Vacandard thinks that the Cistercians quickly adopted the anthem, although they may have been anticipated at Cluny. The Dominicans appear to have been the first to adopt the custom of singing it after Complin. As to the Franciscans, in 1249 John of Parma tells us distinctly that the order chanted after Complin the four anthems of the Blessed Virgin, *Regina Coeli, Alma Redemptoris, Ave Regina coelorum*, and *Salve Regina*, according to the season.

Much information supplementary to what has been detailed here will be found in the article on the Salve Regina in the *Catholic Encyclopedia*. Some additional points may be found of interest. Dom Matthew Britt, O.S.B., in his scholarly and elegant volume entitled *The Hymns of the Breviary and Missal* [3] says under "Authorship" that our anthem is "ascribed to Hermann Contractus." Father Matthew Germing, S.J., omitted the anthem from the first edition of his brochure [4] on *Latin Hymns*, but included it in the larger edition; [5] and, thinking that the most probable opinion is that which assigns the anthem to Hermann, prefaces it with a brief notice of his life and works. Finally, *A Treasury of Catholic Song* (to instance the hymnal tradition) merely says: "Ascribed to Hermann Contractus". In view of this common attribution, it may not have been amiss to give at some length the argumentation of Vacandard both awarding the authorship away from Hermann and inclining strongly to assign it to Aymar, or Adhemar, of le Puy.

A beautiful little volume could be made up of the story of the anthem and a collection of its renderings into English.

[3] New York: Benziger Brothers, 1922.

[4] Florissant, Mo., 1911.

[5] Chicago: Loyola University Press, 1921.

Dom Britt, O.S.B., uses the translation found in the *Primer* of 1685. This poetical rendering was printed in the REVIEW [6] together with some attractive historical details of its early use in America and with references to additional information to be found in the *Records of the American Catholic Historical Society*. It ought to be common to our hymnals of to-day. Dom Britt praises the prose version said after every Low Mass in our churches. An interesting variation is that of Caswall, which employs clear poetical rhythm and occasional rhyme, but varies the lengths of the lines:

Mother of mercy, hail, O gracious Queen!
Our life, our sweetness, and our hope, all hail!
Children of Eve,
To thee we cry from our sad banishment;
To thee we send our sighs,
Weeping and mourning in this vale of tears.
Come, then, our Advocate;
Oh, turn on us those pitying eyes of thine:
And our long exile past,
Show us at last
Jesus, of thy pure womb the fruit divine.
O Virgin Mary, mother blest!
O sweetest, gentlest, holiest!

Judge Donahoe's version is brief and beautiful:

Hail, holy Queen, Mother of mercy sweet:
Life of our souls, our hope, our refuge be.
Children of Eve, bending at thy dear feet,
Out of the gloom, tearful we cry to thee.

Born without stain, plead for our souls, we pray;
Turn unto us thy pitying eyes of love:
So, while our lives pass from the earth away,
Bring thou our souls safe to thy Son above.

O clement Maid, merciful advocate,
Virgin most sweet, hear thou our constant prayer,
Thee do we call, thou that art heaven's gate,
Lift up our hearts, save us from sin and care.

[6] May, 1921, page 541.

The poem places three stanzas of eight lines each; but, simply to husband space, I have combined two lines into one throughout, possibly with some gain to the clarity of the rhymic feature albeit with some possible offence to the rhythm.

Hymnals sometimes give us curious interpolations. Tozer's *Catholic Church Hymnal* has this form:

Hail! holy Queen enthroned above,
O Maria!
Hail! Mother of mercy and of love,
O Maria!
Triumph, all ye Cherubim,
Sing with us, ye Seraphim,
Heaven and earth resound the hymn,
Salve, salve, salve Regina!

Leaving out the interpolations and condensing the stanzas, we have:

This earth is but a vale of tears,
A place of banishment and of fears.
Turn, then, most gracious Advocate,
Towards us thine eyes compassionate.
When this our exile is complete,
Show us thy womb-born Jesus sweet.
O clement, gracious, Mother sweet,
O Virgin Mary, we entreat.

The *Catholic Hymnal* of Father Hacker, S.J., revises the text in the interest of good ryhthm. One stanza in illustration must suffice:

Hail, holy Queen enthroned above—*Salve Regina!*
Hail, Queen of mercy, Queen of love—*Salve Regina!*
Praise her, ye Cherubim, Sing, all ye Seraphim,
Heaven and earth resound the hymn:
Salve, salve, salve Regina!

The farcing is pretty and, in translation, permissible—such as was not the interpolation of the *Domine non sum dignus* by Gounod in the *Agnus Dei* of his St. Cecilia Mass.

Father Britt tells us in his volume that there are fifteen versions into English in addition to the beautiful prose one said in the prayers after Mass. A collection of these might,

in respect of the size desirable for a volume devoted wholly to the Salve Regina, be eked out by a musical section giving plainsong melodies of the anthem together with modern musical settings including, of course, notable polyphonic compositions. The choirmaster of to-day can find these in separate form, and some hymnals afford a variety. Thus the *St. Gregory Hymnal* gives a simple plainsong (Solesmes) together with Schubert's setting revised by the editor. Knaebel's *Vade Mecum* gives Fr. Hamma's in four parts (to be found in Hamma's *Aula Cantorum*). In three parts it can be found in Hamma's *Adoremus.* Vol. II of *Vade Mecum* (Hoffmann) has the setting of T. Mateju, C.SS.R. The *Select Chants* edited by Ignace Mueller gives another plainsong apparently in favor with the Solesmes monks. These references merely serve to indicate settings somewhat popular to-day. The list could be easily increased.

Historical and literary notes ought to be included in the suggested little volume. A request for such items has been made very recently by the monthly publication, *Salve Regina,* devoted to the interests of the National Shrine of the Immaculate Conception at the Catholic University, Washington, D. C. A searcher who sets out on this single quest might not achieve great results, but a multitude of even casual readers might possibly, by stumbling upon unexpected allusions, serve to create a fairly notable thesaurus. Howbeit, we submit the following as one contribution. It has been a matter of surprise to us that no Catholic glee club appears to have taken to its heart the exquisite quartette of Franz Abt, entitled *Vineta.* The legend, even in an English rendering that was intended directly to minister rather to music than to letters, remains beautiful. And, considering the limitations musically implicit in a male quartette, the setting is highly original, impressive and dramatic, especially in the portion devoted to the Latin words, *Salve Regina*:

> Here, where as smooth as glass is the sea,
> Holy Vineta of old used to be:
> Here pilgrims chanted long ago,
> While pealed the organ deep and slow—
> Salve Regina! Salve Regina!
> Salve, salve, salve Regina!

The sea that looks more still than sleep,
Once buried the town in its waters so deep;
Nightly when shines the starry throng,
Those waters sound with Vineta's song—
Salve Regina! Salve Regina!
Salve, salve, salve Regina!

The song is to be found in this English version in *Amphion,* published in 1868 by O. Ditson & Co. But we wonder if the affecting strains would be relished in this jazz-ridden age.

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LITURGICAL FLOWERS ON THE ALTAR OF CHRIST AND HIS VIRGIN MOTHER.

MORE than thirty years ago, being attracted to the study of hymnology, and finding in numerous local liturgical books of both the Latin and the Oriental Church, a large and generally unknown treasury of festal celebrations in honor of Our Blessed Lady, I resolved to gather the rich material thus revealed, and place it at the disposal of the studious lover of the glories of Mary, the Virgin Mother of Christ. The result was a volume published at the time under the title of *Fasti Mariani.*[1] The approval received from ecclesiastical scholars and the S. Congregation in Rome, apart from the fascination which the subject itself had for him, encouraged the writer to follow it up; all the more as there was no single work which served the same purpose of illustrating the various devotional feasts of Our Blessed Lady by historical notes and examples drawn from the hymnody in honor of the Queen of Heaven.

The invitation of the Editor of the ECCLESIASTICAL REVIEW to give its readers some further account of the results of my labors in this field since 1892, offers a fresh opportunity to direct the attention of those interested in Marian liturgical studies to the immense wealth presented in the history of the devotional worship of the Catholic Church, during many cen-

[1] *Fasti Mariani* sive Calendarium Festorum Sanctae Mariae Virginis Deiparae, memoriis historicis illustratum. Friburgi Brisg.: Sumptibus Herder. MDCCCXCII.

turies in the East and West. This field has not yet been sufficiently explored or utilized to show forth the wondrous variety of grace and beauty that encompasses the "King's Daughter". To assure the reader of the genuineness of the sources at my disposal I may add that it has been my privilege in the course of these past decades to consult in person the archives and monastic treasure-houses of France, Spain, Germany, Italy, and the leading authorities in the Oriental churches and among the clergy of the Russian, Roumanian, Armenian patriarchates, as well as those of the Greek and Ruthenian rites.

I.

Of the magnificent festive wreaths woven by Catholic devotion in many lands to express the affection and gratitude of the children of holy Church to Christ and His holy Mother, we can here give but fragments, as of evergreen interwoven with roses and lilies, such as we lay at the foot of Mary's shrine in the month of May. Later on we may have occasion to extend this garland redolent with the fragrance of Christian piety, and show how it blossomed along the pathway of the Spouse of Christ.

The official cult of the Church is comprised in the prayers and praises of the liturgy, that is the Mass and the Canonical Hours recited by the clergy. Round the great events of the Redemption, as recorded in Holy Writ, are grouped the heralds and followers of Christ whom the Church bids us commemorate as marks of honor and incentives for imitation, the chief of whom is the Queen of All Saints, Mary Immaculate.

The oldest feast in the Church's liturgy is that of the Easter solemnity, with its preparatory commemoration of the Passion, and its complementary climax of the Descent of the Holy Ghost at Pentecost. It comes to us as the fulfilment of a prophetic heirloom from the Jewish Church. The feast of the Ascension, which closes the Paschal cycle, is of later than Apostolic origin.

Christmas (25 December) as the liturgical commemoration of the Birth of Christ cannot be said to be of apostolic origin. The feast of the Incarnation takes form in the history of the Church among the Oriental Christians under the title of the

Epiphany (6 January). Contained in the object of the Manifestation of the Incarnate God on earth are the memories of the Annunciation, the Nativity, the Presentation in the Temple, the Flight into Egypt, the revelation of the mystery of the Holy Trinity in the Baptism of Jesus, and the first solemn Proclamation of the Messianic Kingdom as foreshadowed in the Law and the Prophets, at the Transfiguration. Gradually these events became landmarks in the liturgical cycle, and were celebrated with distinct solemnity until, between the eleventh and twelfth centuries, the feast of the Holy Trinity was instituted, and became the crown with which the two great cycles of the ecclesiastical year concluded.[2]

The reaction against the heresy of Berengarius, who denied the Real Presence of Christ in the Blessed Eucharist as taught in the doctrine of Transubstantiation, brought about the institution of the feast of Corpus Christi in 1261. There arose at the same time the devotion to the Passion of Christ of which the Sacrament of the Altar was the memorial. Accordingly we find the celebration of feasts in commemoration of the Five Wounds,[3] of the Holy Cross,[4] and of the different Instruments of the Passion.[5] The order of these feasts, as mentioned in the diocesan and monastic offices since the end of the seventeenth century, varies greatly. The one which we give here, and which differs somewhat from that of the Roman

[2] The Feast of the Blessed Trinity which, it seems, originated at Liège (Belgium) in the 10th century, was affixed either to the first or to the last Sunday after Pentecost.

[3] The first record we have of the Feast of the Five Wounds of Jesus is found in the monastery of Fritzlar in Thuringia in the 14th century; it was celebrated there on the Friday after the Octave of Corpus Christi.

[4] Of the two feasts which in honor of the Holy Cross are celebrated by the Latin Church, the Feast of 3 May (Finding of the Holy Cross) originated in the West, probably in Spain. It is first found in a lectionary of the abbey of Silos in 650, twenty-two years after the Holy Cross had been brought back to Jerusalem by Emperor Heraclius.—The Feast of the Exaltation of the Cross was instituted at Jerusalem, directly after the Dedication of the Church of the Holy Sepulchre, in 335. In the West this Feast was adopted in the eighth century. The Greeks to-day, besides the Exaltation, keep three other festivities in honor of the Holy Cross—on 7 May its Apparition (at Jerusalem a. 351); on 1 August the Procession of the Cross at Constantinople; and on the third Sunday of Lent the "Adoration" of the Cross. Also in the West there are some feasts of the Holy Cross which are proper to particular churches, e. g. the Susception of the Holy Cross, at Paris, first Sunday of August.

[5] The Feast of the Holy Lance and the Nails was instituted at Cologne in 1353; the Feast of the Crown of Thorns at Paris, in 1240.

Breviary [6] before 1814, is that of 1784, observed in the liturgy of Le Puy. It is as follows:

I Friday in Lent—Feast of the Five Wounds;
II " " " —Ignominy inflicted on Christ in His Passion;
III " " " —Veneration of the Holy Cross;
IV " " " —Veneration of a Thorn from His Crown;
V " " " —Wounds and Blood of Christ.

The Breviary of Frejus (1833) gives a slightly different order:

I Friday in Lent—Feast of the Five Wounds;
II " " " —Face of our Lord disfigured in His Passion;
III " " " —Feast of the Holy Cross;
IV " " " —Crown of Thorns;
V " " " —Most Precious Blood.

Nearly all these feasts were for a time at least abolished when (in 1912-1914) the Holy See sought to bring greater uniformity into the liturgical services.

At the time of St. Bernardine of Siena and St. John Capistran, when civil discord rent society throughout Europe, devotion to the Holy Name of Jesus brought about the institution of the liturgical feast under that title as a power that would bring peace to men of good will (14 January, or II Sunday after the Epiphany).

Out of devotion to the Holy Eucharist and the Passion of Christ grew the devotion to the Sacred Heart of Jesus with its feast, and that of the S. Priesthood of Christ (Octave of Corpus Christi), and the more recent feast (1921) of the Eucharistic Heart of Jesus on the Thursday following the third Sunday after Easter.

The number of liturgical feasts whose institution was occasioned by miracles attached to crucifixes and images of our Lord,[7] has much increased during the past century both in the Eastern and the Western Church.

[6] The custom of keeping Feasts in honor of the Passion of Christ on the ferial days of Lent originated in France at the beginning of the 18th century. The Congregation of Rites approved the first series, in 1794, for Portugal; it was much different from the series of modern times. The order of Passion offices, found until 1914 in the Appendix of the Roman Breviary, was approved in 1830 for the Redemptorists and Passionists.

[7] The first miraculous Crucifix of which we know, is that of Beirut in Syria. When, in 765, a Jew struck it with his poignard, blood flowed from the sacred image. In the West this feast is kept on 9 November. At S. Teresa in Mexico City a miraculous Crucifix is highly venerated which has a liturgical feast on 19 May (Renovatio Crucifixi).

II.

Whilst the liturgical feasts commemorating some one or other of the Divine attributes, or the facts connected with the Mystery of the Incarnation, taking the form of a direct appeal to God, cover practically every day of the year, the feasts in honor of the Blessed Mother of Christ recorded in the ordos of local churches and of various religious families number more than two thousand. Comparatively few of these liturgical feasts are mentioned in accessible works of Marian devotion. We gather them from the archives of the Bollandist Fathers at Brussels [8] and from other collections in Europe, during researches which were made since 1886 and which increased the records, gathered since that year, almost threefold.

Since the doctrine of the Birth of Christ from a Virgin was accepted in the Apostles' and the Nicene Creed, the celebration of Christmas, even in its earliest form of the Epiphany, became a feast of the Mother of Christ as well as of that of her Divine Son. In it, as has already been mentioned, was included the celebration of the prerogatives of the Blessed Virgin which later took on the form of separate feasts in the liturgical cycle. Thus the dignity of Mary was solemnly proclaimed on 26 December by the Syro-Greek Christians; [9] by the Romans on 1 January; [10] by the Palestinian Christians on 15 August.[11] The

[8] The writer made three visits to the famous Library of the Bollandists in 1909, 1912, and 1921; to the British Museum, the National Libraries of Paris and Munich in 1912; to the Library of Lille in France which has a rich store of MS. liturgical and hagiographical, in 1921. We are also indebted to much information from the Benedictine monasteries in Austria and Italy, especially that of Emaus in Bohemia, which possesses a valuable liturgical library; likewise to Prince Maximilian of Saxony whose private collection contains numerous rare examples of liturgical books. Finally we spent three months in the apartments of the Sacred Congregation of Rites, in 1912 and again in 1921, with opportunity to make abundant finds and verify data among the *Regesta* of the Roman Archives.

[9] On the Feast of Mary, the Mother of God, on 26 Dec., the Greeks sing no proper hymns, they simply repeat the office of Christmas.

[10] The office of the Octave of the Nativity, on 1 Jan., principally celebrates the Birth of Christ, but the prayer and many antiphons and responsories praise the dignity of Mary, the Mother of God. The Octave of the Nativity is the original Roman Feast of the Blessed Virgin. The title "Circumcision" originated in Gaul, in the 9th century.

[11] The station of this Feast at Jerusalem was not the so-called "Tomb of Mary" near Gethsemane, but a church built by the wife of a Roman officer, after the Council of Ephesus, near Bethlehem, at the public road leading to Jerusalem.

Churches of Syria and Egypt celebrated special feasts in honor of Our Lady S. Mariae de Seminibus on 15 January; S. Mariae ad Aristas (of the harvest) on 15 May; S. Mariae pro Vineis (for the vintage) on 15 August, a Syrian observance which, like the others mentioned, was instituted (according to the Apocrypha), under the direction of the Blessed Virgin herself, by the Apostles. Older than the feast of the Assumption of Our Blessed Lady into Heaven, though closely associated among the Eastern Christians with her exaltation as Mother of God, are feasts with different dates of celebration. Thus the Syrian Christians chose 15 August; the Egyptians in the Nile Valley held the feast on 15 (21) January, while the Christians of Gaul, accepting a tradition of the Coptic monasteries, celebrated the feast on 18 January. The Church at Rome appears to have taken its celebration from the Byzantine colony of the Palatine region.[12] Of Eastern origin likewise, chiefly through the influence of apocryphal writings like that of the Infancy of Christ, are the feasts commemorating the Conception, Nativity, and Presentation of Mary. From the Byzantine churches these feasts became gradually popular in the Western Church. Of purely Western institution are the feasts of the miraculous Conception, in England;[13] of the Visitation, in Italy,[14] and of Our Lady of Sorrows, in Germany (Cologne, 1353). Long before the great schism that separated the East and West, the Church of Constantinople celebrated feasts in honor of certain relics of Our Lady, such as

[12] That the feast of 15 August originally was not a Feast of the Assumption of Mary, but a feast in honor of the dignity of Mary, the Mother of God, appears from the fact that the Armenians, who in their liturgy adopted the lectionary of the Church of Jerusalem, called it the "Annunciation of Mary". They also in the Middle Ages distinguished between the older feast of Mary which they found in the lectionary of Jerusalem and the feast of the Assumption which they adopted later on.—Besides, when the Copts of Egypt took over the August feast from the Syrians, it was no feast of the Assumption.

[13] The Feast of the Conception of Mary (8 Dec.) originated amongst the Anglo-Saxon monks of England about 1030, probably at Winchester (or at Canterbury?), independently of the Feast of the Conception of S. Ann, celebrated by the Greeks on 9 Dec. As soon as the Normans came to England (1066), despising the Saxon simplicity and credulity, they abolished the Feast wherever they found it. More than fifty years later, Anselm, abbot of Bury St. Edmund's, restored it for his monastery. On the continent the feast commenced to spread slowly since the beginning of the 12th century.

[14] It seems the originator of the Feast of the Visitation was S. Bonaventure who, in 1263, inserted it into the Franciscan Breviary. To the universal Church (Latin) it was extended in 1389 and 1441.

the Garment of Mary (2 July) and the Girdle of Mary (31 August). The feast of the Dedication of Constantinople to Mary, erroneously attributed to Constantine, originated about the ninth century, and another feast, called "Hymnus Akasthistus," was kept on Saturday before the fourth Sunday of Lent. It dates apparently from the eighth century and was designed as an act of thanksgiving for victory in war.[15] Two feasts, originated on similar occasions, though later on abolished, were those of the Victory of the Emperor Manuel over the Pazinac Saracens (1164), celebrated on 1 August, and the Apparition of Our Lady to St. Andrew Salus in the tenth century, on 1 October.[16] Toward the end of the Middle Ages these feasts of thanksgiving to the Mother of God for protection against sundry calamities of war, pestilence, and conflagration, are greatly multiplied, as appears from the records in Paris, Flanders, and other places, and most of all in Russia, where we find numerous feasts of Our Lady of Vladimir and other "ikons". Even to-day the official Menology of the Muscovite Church gives commemorations of over three hundred miraculous images of the Mother of God.[17]

This tendency to multiply feasts in honor of the Mother of God, as an affectionate expression of gratitude for the benefits of her intercession, was checked in the countries of the West during the sixteenth century. Partly the so-called Reformation, partly the regulations of Pius V and the Council of Trent tending toward uniformity in public worship and the consequent revision of the liturgical books, brought a halt to the multiplication of feasts.

[15] The Hymnus Akathistus, this singular conglomeration of praises in honor of Mary, was probably composed shortly after 626 by the Patriarch Sergius of Constantinople. When it was sung or recited on its feast day the clergy were not permitted to sit down, wherefore it is called "Akathistus" (without session). This hymn is to the Oriental Christian what the Rosary is to the Latin. Every devout Greek knows it by heart and carries a copy of it around his neck or in his pocket, as we carry the Rosary or a medal.—The feast is kept to give thanks to Mary for her protection of the city during the sieges of 626, 673 and 717.

[16] The Russian Church has preserved both Feasts and celebrates the Feast of 1 October with great solemnity as a holiday of obligation.

[17] Sophia Snessorewa, in Russian, has published a large book about all the Feasts of Mary which are commemorated in the Menology of the Russian Church (an extract from which the well-known Prevost Alexios Maltzew has published together with a German translation). There cannot be many miraculous icons in Russia which do not find recognition in the ecclesiastical office. In fact, we are much better informed about the Russian Marian liturgy and the Russian shrines than we are of those of Italy or Spain.

III.

What most strikes the student who surveys the garland of feasts that surrounds Our Blessed Lady's figure in the garden of the Church is the variety of titles under which the devotion finds expression.

First of all are the feasts whose purpose is to emphasize some quality of mercy or power or beauty in the Blessed Mother of the Redeemer. Such are:

B. Mariae V. Advocatae Peccatorum, I Dom. Octobris;
Afflictorum Laetitiae—Consolatio Afflictorum, 13 June;
B. Mariae V. de Auxilio (5 June), Auxilii Christianorum (14 and 24 July), Auxilii Agonizantium (26 Feb. and 14 March, 23 May);
B. Mariae V. de Pietate (20 April, 11 August), De Compassione (Friday before Palm Sunday);
B. Mariae V. de Bona Spe (Dom. III Nov.),
de Bono Consilio (26 April, etc.),
de Bono Occursu (23 May),
de Bono Successu (Dom. I May),
de Bono Succursu (3 Sept.),
de Perpetuo Succursu (27 June);
B. Mariae V. de Caritate (Dom. IV post Pentec.);
Prodigiorum B. M. V. (9 July);
Compassio B. M. V. (14 March);
B. Mariae V. Patientis (9 Aug.), Perdolentis (Dom. I Aug.);
B. M. V. Septem Dolorum (9 July). In this title may be comprised the feast B. M. V. Dolorum Solutrix (25 Jan.) and B. M. V. Miraculorum de Septem Doloribus (1 Oct., 13 Nov.);
Gaudiorum B. M. V., for which there are set down in different ordos many separate dates. Besides there is a feast Glorificatio B. M. V. (30 August).

Too numerous to recount here are the titles under which Our Blessed Lady is honored as the Mater Gratiae, Gratiarum Mater, De Gratia, Fons (Dom. III Nov.), Fons Vivificus Gratiarum, Novissimae de Gratiis (23 Febr.), Mediatrix omnium Gratiarum (31 May). Next we have a host of feasts under the familiar titles of the Litany and kindred forms:

Mater Admirabilis (20 Oct.);
Mater Amabilis (Dom. II post Pascha);
Mater Salvatoris (3 Oct.);

Virgo potens (Dom. ult. Maji) ;
Virgo clemens (16 Martii) ;
Virgo fidelis (Dom. I Aug.) ;
Speculum Justitiae (9 Martii) ;
Sedes Spientiae (8 Junii) ;
Causa Nostrae Laetitiae (18 Aug.) ;
Rosa Mystica (4 Maji) ;
Stella Matutina (Dom. ult. Maji) ;
Salus Infirmorum (16 Nov.) ; de Sanitate (13 Oct.) ;
Refugium Peccatorum (4 Julii) ;
Consolatrix Afflictorum (Sabb. post 18 Aug.) ;
Auxilium Christianorum (24 Maji et 14 Julii) ;
Regina Angelorum (2 Aug.) ;
Regina Prophetarum (27 Jan.) ;
Regina Apostolorum (Fer. VI post Ascension.) ;
Regina Martyrum (13 Maji) ;
Regina Virginum (Dom. III Maji) ;
Regina Sanctorum Omnium (31 Maji) ;
Regina Pacis (9 Julii, 21 Sept.) ;
Manna Coeli (Dom. I Aug.) ;
B. M. V. de Mercede (10 Aug., 24 Sept. etc.) ;
B. M. V. Matris Misericordiae (2 Apr., 23 Oct.) and Matris Miserantis (11 Aug. and 15 Nov.) ;
B. M. V. de Perseverantia (Dom. IV Jun.) ;
B. M. V. de Virtutibus (12 May), and Vitae Interioris (19 Oct.).

No less numerous are the liturgical feasts that record some wondrous Apparition of the Blessed Virgin whence fresh devotion, centering in some local shrine or image, took its origin. Such are the feasts of Our Lady of Lourdes (11 February), of the Miraculous Medal (at S. Andrea delle Fratte, Rome, 20 January), the Mexican Madonna of Guadalupe (12 December), of Pellestrina, near Venice (4 August). Some of these celebrations, while of local origin, have in course of time become universal. Of similar character are the festivals incorporated in the ecclesiastical calendar as days of thanksgiving for national victories obtained through the intercession of Our Blessed Lady.

Of particular interests are certain feasts that serve as signposts in the life of the holy Mother of Christ. Among these we may mention:

The Conception, Nativity, Presentation, and Visitation of Mary;

B. M. V. de Partu (3 Jan.);
Fuga in Aegyptum (17th) or Inductio Pueri in Aegyptum (11 February);
Eductio Pueri ex Aegypto (7, 11 and 12 January, 19 February);
Ingressus B. M. V. in templum (21 Nov.);
Inventio Pueri in templo (19 Jan., 9 Feb. etc.);
Requies Deiparae (21 Jan.). B. M. V. in Coenaculo (Saturday after the Ascension);
Obdormitio B. M. V. (15 Aug.). Another feast under the title Transitus B. M. V. is celebrated on II Sunday in August;
Coronatio B. M. V. in Coelo (18 Aug.).

A number of feasts celebrate relics of Our Lady such as

Depositio Pretiosae Vestis SS. Dominae N. Deiparae (2 July at Constantinople;
Cinguli B. M. V. (Dom. I Sept., Dom. II Jul.);
Veli B. M. V. (12 Dec.);
Zonae B. M. V. (12 April, 31 Aug.);
Inventio Manicae B. M. V. at Cluny (15 June); all the Relics of Mary (at Rodez, Dom. II p. Pascha).

Curious titles attach to many feasts designated by popular attribution, such as B. M. V. de Boscho, de Boschetto, de Campo, de Capella, de Carcere, de Columna, de Cività, de Crypta, Arboris, de Rosa, de Horto, Custodis Seminum, Desertorum, Diaconissae, de Hospitali, de Igne, de Ibria de Laureto, de Literis, de Sacris Literis, de Monte, de Colle, ad Nives, de Numismate, de Pariete, de Pilerio, de Porticu, de Portu, de Rotunda, de Rupe, de Scala, de Strada, de Viridario, and the like.

There are several distinct dates for feasts recording the sum of all feasts in honor of Our Blessed Lady throughout the world under the title Recollectio Festorum B. M. V.

Among the religious Orders many have their special feasts in honor of the Blessed Mother of Christ, as a liturgical observance of the first class. Examples are the feast of Our Lady of Perpetual Help, for the Redemptorists; The Seven Joys of Mary (22 Aug.), for the Franciscans; Our Lady, Mother of the Divine Shepherd (II Sunday after Easter), for the Capuchins; the Madonna della Strada (24 May), for the Jesuits; Our Lady of the Miraculous Medals (27 Nov.),

for the Vincentians; Our Lady Queen of Orphans (27 June), for the Congregation of the Somaschi Fathers.

It is no exaggeration to say that the praises of the Mother of Christ are chanted in solemn fashion, in Masses and Offices of the Church, under scores of different titles each day throughout the year. Sometimes the same title occurs with two or more entirely distinct objects. Thus, for example, the Spanish people in the province of Estramadura celebrate a feast of Our Lady of Guadalupe (6 September); so do the Mexican Catholics (12 December); but their Guadalupe is a different locality, and it was a different source of gratitude that caused the liturgical institution of the feast. So the many feasts of Our Lady of Grace, Our Lady of Help, and Our Lady of Mercy, in different countries and on different days of the year, are records of distinct sources of the popular devotion.

Taking any date at random, for example the second Sunday in July, we find a list of fifty feasts in the different official ordos on the same day. Some of these are—

B. Mariae V. sub titulo Salus Infirmorum (patronal feast of Raffadali in Sicily, dupl. I cl. cum octava;
B. Mariae V. de Providentia (dupl. maj. agitur hac die Syracusis, et Cataniae);
Coronatio B. Mariae V. de Paradiso (dupl. maj. Mazariae in Sicilia);
B. Mariae V. Divini Pastoris Matris (dupl. maj. in Calabria et Aprutio);
Festum Maternitatis B. Mariae V. (in dioecesi Neocastrensi);
B. Mariae V. de Suffragio (festum Consentiae in Calabria);
B. Mariae V. titulo Refugium Peccatorum (dupl. maj. Lycii in Salentinis);
B. Mariae V. titulo Auxilium Agonizantium (dupl. maj. Matherae in Apulia);
B. Mariae V. de Pietate (dupl. maj. Andriae in Apulia);
B. Mariae V. in Sabbato (dupl. maj. Minervini in Apulia, in collegiata ecclesia tantum);
B. Mariae V. de Succursu (dupl. maj. Barii et Kercemi in Gaudisiensi insula);
B. Mariae V. de Misericordia (dupl. maj. Surrenti in regno Neapol.);
B. Mariae V. de Bono Consilio (festum agitur hac die Romae in ecclesia S. Marci et Hieracii in Calabria);

Prodigiorum B. Mariae V. (in dioecesi Tusculana suburbicana);
Patrocinii B. Mariae V. (dupl. II cl. Perusiae et Mediolani);
Cordis B. Mariae V. (dupl. maj., Bononiae, Pisciae et Volaterrae);
B. Mariae Matris Gratiarum (dupl. I cl. cum octava Ferrarae in Aemil.);
Cinguli B. Mariae V. (dupl. maj. in ord. Pratensi. The cincture of Our Blessed Lady is believed to have been given to this church through the Apostle St. Thomas by the Blessed Virgin);
B. Mariae V. Puerum Adorantis (Patronal feast of Fivizzano, dioc. of Pontremoli);
B. Mariae V. Sedis Sapientiae, in a convent at Pier d'Arena (Genoa);
B. Mariae V. de Monte Serrato, Xyliani dioec. Tropeae in Calabria;
B. Mariae V. de Abundantia, at Corsi, dioc. of Otranto;
B. Mariae V. de Creta, at Castellazzo Bormida, dioc. of Alessandria;
B. Mariae V. Matris Pauperum, at Seminara, dioc. of Mileto (Calabria);
B. Mariae V. de Ocotlan, Patronae Civitatis Tlascalae in Mexico;
B. Mariae V. Desertorum, at La Plata in Argentina;
B. Mariae V. de Gratia, Titular feast of the Metropolitan Church of Belém de Pará, in Brazil;
B. Mariae V. de Insula, at Goudelin, dioc. of Saint-Brieuc, Brittany;
B. Mariae V. Miraculorum, at Joinville, south of Paris.

It would lead us too far here to point out in greater detail the many liturgical feasts celebrated day by day under various titles in honor of the Virgin Mother of Christ. What we give here is merely an illustration of the great wealth of popular and authorized devotion to the Queen of heaven in the liturgy of the Church. Of this we hope to offer a more complete collection with pertinent historical and interesting data embodying the legendary lore of all ages and of every land, which may prove of interest to the clergy. But this will have to be in book form on a somewhat larger scale.

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THE SODALITY SPIRIT.

TO be sure of arriving at a journey's end, one must know where one is going and what roads lead thither. An evident enough observation! But the neglect of it seems one great reason of the failure of many Sodalities. If those who are in control would devote a bit more time to finding out precisely the spirit and purpose of their organization and determining the most practical means to achieve that purpose under the circumstances, we should see a far greater number of successful Sodalities.

It is not particularly easy to put into a few words the interior spirit and genuine purpose of the Sodality (we speak of Sodalities affiliated to the Prima Primaria of the Roman College) because there are so many questions and even disputed points which rise up on either side of the way to lure one from the immediate subject. But it is worth while trying to formulate succinctly the essential details of the Sodality spirit, leaving for another time the discussion of what is by the way.

The best manner to begin, in view of existing misconceptions, is to tell what the Sodality is not, so as to clear the ground a little. The Sodality is not, then, a pious confraternity. This may surprise some readers, but it is literally true. A pious confraternity has for its chief purpose the performance of works of devotion. It seeks to keep its members faithful in their attendance at meetings, where the characteristic exercises of piety adopted by the confraternity are gone through, and it induces them also, perhaps, to say special prayers and perform particular acts of piety in private. But there its activities end. It does not try to go beyond the sphere of piety and devotion.

Now the Sodality does indeed all that we have said, but it does much more. It insists on faithful attendance at meetings, where exercises of piety are performed, and at general Communions of the Sodality, but it goes much beyond these works of devotion. Hence, though it has also the functions of a pious confraternity, it is not to be classed among these purely devotional associations. In fact, one of the greatest errors in regard to the Sodality and one which has done it most harm

in practice, is to think that its work is accomplished when the Sodalists have been got to attend meetings and to go to Communion in a body, as if this were all that the rules require and anything else were purely optional and superfluous.

But on the other hand, neither is the Sodality a mere social club, an organization for the benefit of the members only which helps them by associating them together and keeps them in good fellowship. No more is it merely a benevolent society, which confers material advantages on its associates, though it may well do both these things in measure, as a part of its activities or rather in the course of its normal life of action. Nor is it a charitable association, a social work in the sense that it is primarily intended to organize and promote activities for the poor or the working classes, though here again it has a great efficiency when properly inspired and directed. All these things it can do, and does do with remarkable success—but its genuine purpose and chief end is none of these. What then is the principal end, the true spirit of the Sodality?

It is to be learned, not from the varying practice of existing societies (which may call themselves Sodalities without vindicating in action their claim to that noble name), but from the authentic documents, the approved traditions of the Sodality. The Popes have spoken and written clearly and authoritatively concerning this famous society, of which so many of them were members. The chief, perhaps, of their pronouncements is the bull: *Gloriosae Dominae* (called the Golden Bull because, as we have said elsewhere, in honor of its august subject it bore a seal, not of the customary lead but of gold), in which the learned Pontiff Benedict XIV in the year 1784 summed up and confirmed the documents of foregoing Popes concerning the Sodality. The Fathers General of the Society of Jesus, to whom the Holy See has given a special power to affiliate Sodalities to their Head Sodality at Rome, have issued letters, instructions and rules for the government of the Sodality, from Father Acquaviva in the year 1587 who published a set of rules for the Sodality of the Roman College, to Father Beckx in 1855 and Father Wernz in 1910 who each approved an emended and more modern edition of the Sodality rules.

The history and traditions of the best Sodalities of old times and of our own day also deserve attention and study to discern what is the common agreement of skilled and learned directors of Sodalities about the Sodality, what the most eminent Sodalists thought concerning it, and what is the general spirit, the universal tendency of good Sodalities as expressed in their acts, efforts, accomplishments.

From a careful study of these authentic sources, we come to form an idea of the Sodality which may indeed be very different from the practice of many existing societies calling themselves Sodalities, but which is after all the right and true idea, supported by the authority of Popes and Generals and exemplified in practice by the Sodalities that have proved themselves most worthy to serve as models.

What then, from these authorities, is the genuine spirit, the proper purpose of the Sodality? It is expressed with sufficient neatness and brevity, in the first Rule of the edition of 1910. The rule reads as follows:

END AND NATURE OF THE SODALITY OF OUR LADY.

The Sodality of Our Lady, an association founded by the Society of Jesus and approved by the Holy See, is a religious body, which aims at fostering in its members an ardent devotion, reverence and filial love toward the Blessed Virgin Mary. Through this devotion and with the protection of so good a Mother, it seeks to make the faithful gathered together under her name good Catholics, sincerely bent on sanctifying themselves, each in his state of life, and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked.

To foster an ardent devotion, reverence and filial love toward the Blessed Virgin is then the first aim of the Sodality, and this is generally understood. The next sentence, however, contains matter which is not so commonly appreciated at its full significance. "Through this devotion," says the Rule, "and with the protection of so good a Mother . . . ". Devotion to the Blessed Mother, then, and her protection are to be means to a further end. They are to be employed in all their mighty and irresistible power, to have a definite influence on the Sodalist. What is this specific effect to be sought and obtained

by the Sodality by means of devotion to the Mother of God? "It seeks," answers the rule, "to make the faithful gathered together under her name good Catholics . . . "

A very noble and definite purpose is indicated in these words —indicated but not developed fully. We must therefore reason for a moment upon them. What does "good Catholics" mean in this connexion? Evidently it means exemplary Catholics, Catholics par excellence, men and women who may be pointed to as typical instances of what members of the true Church should be and do in order worthily to show the Faith that is in them. The term "good Catholic" in such a connexion is very significant. It is also very comprehensive. It embraces all the piety, thought and action which should go to make up the life of a devoted follower of Christ. It would be difficult to find a single phrase which contains and implies so much as the words "good Catholic," in the sense in which they are used in the rule. Not, then, mere fulfillment of the obligations imposed by the Church on all her children is here intended, but the living-out in all its details of the holy ideal of Christian life and service.

That this is the meaning of the rule and the purpose of the Sodality is doubly clear when we consider its traditions and the present-day practice of the best and most esteemed Sodalities. Whatever accidental differences may exist in customs, methods, works, and organization, all Sodalities which are worthy the name agree in striving intently to cultivate in their members a zeal for an excellent and exemplary Catholicity. Where Sodalities fail of this purpose they cannot be said to succeed in any true sense at all, and on the other hand success in cultivating among the members by means of devotion to the Blessed Mother a fervor and intensity of Catholic life that will overflow in good works means inevitable success in all the essentials of the Sodality's life. The phrase "good Catholic" as used in Sodality rules means a man or a woman so full of the spirit of Christ that his inward life of intense fervor and zeal will overflow in the exterior good works which are proper to his state of life.

The following words of the rule confirm and develop this interpretation of the phrase "good Catholic". Describing more in detail those "good Catholics" whom the Sodality is

to form through devotion to and under the patronage of so good a Mother, the rule says that they shall be "sincerely bent on sanctifying themselves, each in his state in life, and zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Christ against the attacks of the wicked". A somewhat attentive consideration of these words shows that they point out a threefold activity which covers pretty much the entire field of the Catholic life. They outline first of all that striving for personal sanctification which is absolutely essential for the Sodalists, since "to be sincerely bent on sanctifying themselves, each in his state of life," bespeaks, and begets in greater intensity, that interior fervor which must overflow in good works. Succeeding rules suggest means for pursuing this personal sanctification. Indeed all the exercises of the Sodality, whether directly pious, or charitable, or even educational and social, have this as their final purpose, to express, test, and increase the interior fervor of the Sodalists.

It is of particular importance to insist on this element of the Sodality spirit, the absolute necessity of making the Sodality a training school for personal fervor and an intenser interior life, because this is the effective means for keeping the Sodalists together and accomplishing the other desirable works which they can perform in their character of Sodalists. May one not also say that the comparative failure of many Sodalities is to be traced to a neglect of this element of the rules and spirit—the personal training of the Sodalists and the cultivation of their interior life so that this may supply motive force for their good works? Too often pressure is rather brought from the outside to keep the Sodalists united and faithful and diligent in their activities. They are pushed and pulled to meetings and enterprises by persuasion and coaxing, instead of being fired with interior willingness which will carry them there of their own free will. This may seem the easier way, but it is not. To clean and oil and adjust a complicated engine, to build a fire in it and get up steam, is a troublesome proceeding. But once steam is up it will go fast and far with little difficulty.

The first work of the Director then is to use the great power of devotion to the Blessed Virgin to intensify and strengthen

the interior life of the Sodalists and to advance them in zeal and devotion. But this inward fervor must be of a special sort —the kind that will overflow in works of exterior activity. This is shown clearly in the phrases of the rule which follow. An interior life which does not tend to express itself in good works is not adequate and complete from the standpoint of the Sodality. Neither is the exterior activity which does not spring from an intense interior life. To conform to the Sodality spirit and ideal the inward fervor of the Sodalist must be of that sterling sort which tends constantly to manifest itself in outward good works for the neighbor and the Church. On the other hand the good works of the Sodalist must always spring from and be inspired by the inner life and zeal which the Sodality fosters.

This is made very plain by the succeeding phrases of this same first rule. The Sodality, it continues, seeks to make the faithful gathered together under the name of the Blessed Virgin, sincerely "zealous, as far as their condition in life permits, to save and sanctify their neighbor and to defend the Church of Jesus Christ against the attacks of the wicked". Here we have, in summary, all the works of the lay apostolate, particularly the spiritual and corporal works of mercy. These words again will repay careful consideration. Each phrase is very significant.

Let us first remark the qualifying clause, "as far as their condition in life permits". The outward activities proposed to the Sodalists should be carefully proportioned to their actual condition and capacity. Another rule, number 4, declares: "The Sodality of Our Lady has been established for all the faithful. But its form of organization is best kept and its ends are most efficaciously reached if separate Sodalities are established for separate classes of people, differing in age, state or condition of life, so as to form Sodalities of boys, young men, mature men, students, working-men, etc." The careful adaptation of Sodality organization and activities to the precise condition and capabilities of the Sodalities is then an essential part of the Sodality spirit, and it helps greatly to this to form separate Sodalities of men, women, young men, young women, etc., and even, where this can be done, to carry the divisions still further so as to associate together those who have special

opportunities and common needs, such as working men, professional men, nurses, teachers, etc., etc.

With this proviso, " as far as their condition in life permits," which is inspired by common sense, all the Sodalists are to be encouraged to work for the salvation and sanctification of their neighbor. This is an extremely important phase of Sodality effort and the neglect or disregard of it has caused great injury to many Sodalities. Precisely upon this point directors of Sodalities sometimes profoundly disagree. But there is in fact no room for disagreement in theory, because this element of Sodality life and of the Sodality spirit has been in evidence from the beginning. All our remarks have reference of course to the Sodalities affiliated to the Prima Primaria of the Roman College. Any historical sketch of these Sodalities, or any account of their activities at the present time, must be very imperfect if it does not bear witness to these outward works of zeal and mercy. The ideal has been and is to have these good works organized as an integral part of the characteristic work of the Sodality itself. Where for some special reason this is not locally practicable, at least the Sodality should systematically encourage its members to take up as individuals those definite works of charity and zeal which are suited to them. These individual good works do not in such a case proceed officially from the Sodality but they have their reason for existence in the Sodality spirit and flow from the inward fervor and self-sacrifice which the Sodality fosters.

All this is true as well of the third class of activities indicated in the rule—those for the defence and welfare of the Church—" to defend the Church of Jesus Christ against the attacks of the wicked ". The element of defence is in the rule emphasized because throughout the greater part of the world this is of sad and imperative importance. But the same spirit which will prompt the Sodalists to resist the Church's enemies will urge them also to take part in activities designed to spread the faith and to promote the positive interests of the Church. For these activities, as for those for personal holiness and the neighbor, the characteristic and recommended form or organization is that of sections or committees, to each of which is assigned the principal care of some definite work or works of the same character.

It is not practicable, within present limits of space, to tell in detail of the activities recommended to Sodalities in this threefold sphere of personal goodness, the help of their neighbor and the defence of the Church. We have tried, in a book intended for Directors of Sodalities and others,[1] to outline many possible activities from which any Sodality may make an appropriate selection. Suffice it to say that there is scarcely a work for the personal sanctification of the laity, for the welfare, spiritual and temporal, of the neighbor or for the defence and spread of the Church that is not somewhere made the subject of Sodality effort, either directly as a section of the Sodality itself and under its name, or indirectly, by means of Sodalists who go out inspired by the Sodality spirit and undertake personally the works which are not of a kind to call for corporate action by the Sodality but which it encourages its members to take up as individuals.

To conclude, it is sometimes said that Sodalities are hard to promote, that they require much care for their perfect development and action and that they do not attract the ordinary faithful as strongly as do some more recently organized societies. This may well be true; but the reason is not far to seek. The purpose of the Sodality is to make its members exemplary Catholics, to cultivate in them that fervor of the interior life that will overflow of its own vigor and zeal in exterior good works. This is necessarily a difficult end to achieve, though the most precious one can think of for the Catholic laity. It means to go against nature, to overcome the inertia and apathy which are only too common in regard to the supernatural, to make men and women think much of others and little of their own selfish interests; in a word, to conquer the most stubborn obstacles that withstand the influence of Christian love and the Catholic spirit.

To achieve this requires effort, organization, zeal, and prayer of no mean energy, and perseverance. But it is an end worth reaching at whatever cost. Once reached, it puts at the right hand of the pastor a corps of picked workers, or zealous assistants who can and will carry out the works of that lay apostolate which is so highly spoken of and so wished for, and for

[1] *Social Organization in Parishes,* Benziger Brothers, New York, 1921.

which the need is so increasingly evident in our own time. This is in fact the flower of the Sodality spirit and the fruit to which all its growth and vigor tend—to educate and inspire a chosen body of lay apostles, chosen not from human considerations of class or wealth or even education, but for that interior willingness and Catholic zeal which makes them fit subjects for such a training. This work of the Sodality may indeed be and in fact is costly in effort. But it is worth all the cost and care.

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St. Louis, Missouri.

EARLY IRISH CLERICS ABROAD.

THERE is a fact which, for the most part, would seem to be forgotten, and it is this, that great though the influence of St. Augustine (afterward Archbishop of Canterbury) undoubtedly was, a yet greater soon made itself felt, not only in England, but throughout Western Europe; for less than fifty years after the death of St. Patrick, "Irish Christianity flung itself with unparalleled energy" into battle with the hosts of paganism then invading the world. We know that the civilization, art, and letters which had fled before the sword of Hengist returned with the faith of Augustine and his monks; and that as a result of their labors, "the Kentish men crowded to baptism in thousands", whilst the under-kings of Essex and East Anglia embraced the creed of their over-lord Ethelbert—King of Kent, whose daughter took with her to the Northumbrian court, Paulinus, one of St. Augustine's devoted little band. We know, too, that Paulinus labored long and strenuously, and brought many, besides King Edwin, into the fold of Christ's Church; but on the latter's death, it was not Paulinus who nerved Oswald, Northumbria's new king, in the struggle for the Cross. The place held in the conversion of England by "the strangers from Rome" was now to be taken by missionary priests from Ireland. It has even been suggested that the stupendous efforts of St. Columban in northern Italy induced Pope Gregory the Great to attempt the conversion of the English in Britain.

Be this as it may, certain it is that from Erin swept a tidal wave of missionary fervor which fills us with wonder, so widespread and so lasting have been its effects.

On a low rocky island off the west coast of Scotland, St. Columba raised the renowned monastery of Iona. King Oswald in his youth found refuge there, and on his accession to the throne of Northumbria, he called upon its monks to come and evangelize his stubborn and barbarous people. This appeal resulted in the departure of St. Aidan, who fixed his episcopal See at Lindisfarne. Thence, from the monastery founded there by him—a monastery, let it be remembered, which gave to the spot its name of Holy Island—preachers poured forth over the heathen realms, not of Northumbria alone, but of far distant lands; whilst St. Aidan himself "wandered on foot, with the king as his interpreter, preaching among the peasants of Yorkshire, and the surrounding country."

The lowly-minded, zealous Ceadda, better known to us as the saintly Chad, Bishop of Lichfield, and the one to whom its lovely Cathedral is dedicated, this same Chad, we must repeat, set out to convert the Mercians. Travelling, like St. Aidan, always on foot, he made his long and difficult journeys till "Archbishop Theodore with his own hands lifted him on horseback". Abundantly, in truth, were his labors rewarded, for Venerable Bede tells us that "the Mercians with their king rejoiced to serve their true King, Christ". Nor must it be forgotten that it was from St. Aidan, at Lindisfarne, that the young priest Chad had acquired "a love of sacred letters and of the contemplative habit of mind". A true mystic, to the modest stillness and humility of his character were united a charming blitheness of temperament, and a largehearted sympathy with the animal world, that made him more nearly akin in type to the Seraphic Francis of Assisi, than any other English Saint.

Venerable Bede, who unquestionably derived, in the first instance, from Celtic sources that special trend of thought which was eventually to develop in so remarkable a way, has shown us his exquisite faculty of story-telling, in the moving account given to us by him of Bishop Chad's death, where we read how the voices of celestial choristers, singing sweetly,

descended to the little cell beside St. Mary's Church, and, "entering there, filled the same and all about it;" afterward, "returning to Heaven by the way it came." The description is perfectly simple and spontaneous; yet we are touched by the quiet unconscious grandeur and true dignity of every line.

Again, another holy Irish priest, Boisel, led a little band of devoted companions to Mailros, where in the midst of vast untrodden solitudes they established themselves in a small group of log-shanties or wooden hovels, the only signs of human habitation to be found on the surface of those strange marshes and indescribably desolate moorlands over which travellers rode, spear in hand, crossing the boggy tracks with eyes that carefully scanned each side of the lonely way. Such was Mailros in the days of St. Cuthbert, who, though not himself an Irishman, owed everything to the training he received there at the hands of its Irish monks.

Born on the southern edge of Lammermoor, this Apostle of the Lowlands, as he is often called, was possessed, beneath his hardy north-country exterior, of a singularly poetic temper and a keen sensibility in matters spiritual that caught even in an apparently chance word a call to higher things. His work as a shepherd led him to the bleak uplands, where the strong winds sang wild songs as they swept across the treeless slopes, and at night the countless stars like myriads of golden lamps irradiated the glorious sanctuary of the sky.

Slowly, yet with the unswerving tenacity and indomitable courage and inflexible purpose of his race, Cuthbert's boyish longings and unspoken dreams settled into a resolute will toward the religious life, until at length there came a marvellous moment when darkness had fallen upon the weary earth, and the shepherd lad—he was then fifteen—was doubtless praying as he watched his flocks, and there dawned upon his awed and wondering sight a vision of Angels bearing heavenward the pure soul of Aidan, the humble Irish monk whose Christ-like meekness and sweetness, his fearlessness in preaching and teaching, had won for him a crown of sparkling gems by reason of the number of those whom he had led out of the dread gloom of paganism into the dazzling light of truth.

This experience added a fresh impulse to Cuthbert's already overwhelming desire to leave all and enter one of the monastic

Houses springing up throughout Northumbria. These houses were formed, more or less, on the Celtic model of the family or clan; and the brethren lived and labored in the most remote spots, dwelling beneath the rude shelters above mentioned. It was not until a much later period that Mailros, that famous house of sanctity and of learning, developed into the great Abbey of Melrose familiar to us in song and story.

After thirty-four years of fervent religious life, several of which were spent by him "in eremitical solitude," St. Cuthbert, in spite of his reluctance, was made Bishop of Lindisfarne. "He now," we are told, "gave full score to that love of souls which his long retreat had fostered." Following in the steps of his Divine Master, he went about doing good; his sunny brightness, his patience and loving sympathy won all hearts, and even pierced through the Teutonic indifference of the Northumbrian peasantry, many of whom were Christians only in name; retaining their old superstitions side by side with their newly accepted faith. St. Cuthbert worked amongst them with such indefatigable zeal that, bishop though he was, he sought always the remoter mountain villages, for he needed no interpreter, and feared neither difficulty nor danger. Unflinchingly, too, he faced the long hours of fasting entailed by those toilsome mission journeys in which, with a few devoted companions, the most part of his time was sent. "Never did man die of hunger who served God faithfully," he would confidently remark, when darkness found them supperless in the waste.

Mention has already been made of the great apostolate of St. Columban who founded monasteries in the Appenines and in Burgundy; and it was other Irish missionaries, like St. Fursey and St. Felix—for the latter, though a Burgundian, doubtless owed his faith to St. Columban—who evangelized East Anglia. Far and wide, into the most pagan strongholds, the torch of truth was borne by these intrepid Sons of Erin. We find them laboring amongst the Frisians in the Northern seas, as well as amongst the lawless Picts of the Highlands. The name of yet another Irish missionary is perpetuated in the Canon of St. Gall, where, in the year 612, "the favorite and most honored disciple of Columbanus" founded on the shores of Lake Constance one of those celebrated Irish mon-

asteries which were for centuries fed from their parent houses in the motherland. In this famous abbey, for ever to be associated with his life and work, St. Gall dwelt; here his quadrangular bell is still preserved, and here is also to be seen in the museum a silver book shrine of Irish workmanship. It would appear that bronze chalices were sometimes used in Ireland in the seventh century, for we read that our Saint declined to use silver vessels for the altar, because " his master St. Columbanus was accustomed to use vessels of bronze ". As a matter of fact we find no mention of more precious metals prior to the reign of Flann Sinna, when a gold and silver chalice was presented to Lismore; though it must be noted that some learned authorities believe the marvellous chalice of Ardagh to belong to an earlier period, indeed to be contemporaneous with the wonderful " Book of Kells," the date of which has been approximately fixed about the year 690. To return, however, to St. Gall. It is unlikely that he set out on his mission to Switzerland alone, seeing that it was the usual custom of these zealous Irish pilgrim monks to travel in little bands or companies. Old records tell us that " they wore long flowing hair, and colored some parts of the body, especially the eyelids." They were provided with long walking sticks; with flasks and leathern wallets. They used waxed writing tablets, as well as skins, " and were expert in catching fish when their sustenance demanded it ". Let it not be imagined, however, from this description, that they were men rough and wild and uncultured; on the contrary, they were, despite the strangeness of their exterior, both learned and accomplished. Many of them, like Tuotilo, an Irish monk of St. Gall, excelled in music. Indeed Tuotilo is said to have been " unsurpassed in all kinds of stringed instruments and pipes; " and gave lessons in playing on them in a room set apart for him by the abbot. Others were equally skilled in the art of painting, carving, illuminating, and ornamental and singularly beautiful caligraphy—that Irish writing for which they were so noted in their native land.

Others, again, were poets; for we read of Notker Babulus, who left wealth, honors, and a high position in Zurich, and retired to the Abbey of St. Gall, where he became a monk, rising rapidly into prominence on account of his learning,

knowledge of the Sacred Scriptures, and talent for "music and poetry". "No one," says the monastic chronicler, "ever saw him unless either reading, writing, or praying. He wrote many spiritual songs; he was the most humble and meek of men, and most holy. The sound of a mill-wheel not far from the abbey inspired him to compose a beautiful melody suitable to some religious verses." On another occasion, seeing a number of workmen engaged in building a bridge over a deep abyss, their evident peril suggested to him that antiphon, so extraordinarily popular during the thirteenth century, which has come down to us through the ages as the *Media Vita*. Until a comparatively recent date, it used to be sung in the monastery of St. Gall on the Monday in Rogation Week, when priests and people walked in procession to a lonely valley situated between lofty mountains, where the river was crossed by a bridge, and the wild desolation of the surroundings lent something awful and mysterious to the scene.

As the Irish foundations abroad were peopled with Celtic religious, so also were they enriched by generous gifts from patriotic benefactors from the mother country. For instance, in A. D. 823, Dungal, an Irish teacher in Pavia made donations of books to the monastery of Bobio, in Piedmont, a house established by St. Columbanus in 613. And an Irish Bishop, Marcus by name, on returning from a pilgrimage to Rome rested at St. Gall, where he remained till his death, when he bequeathed his books to the abbey. In Germany there are numerous traces of Irish missionaries, and it is the same in Bavaria, Belgium, and Austria; whilst nearer home, we must admit that Venerable Bede, who was the founder of English medieval history and the first English historian, as he was first amongst English scholars and theologians, owed to the tradition of the older Irish teachers that skill in Scriptural interpretation which was later on to make his name illustrious. It has been truly said: "All that we really know of the century and a half that follows the landing of Augustine, we know from him," in a narrative told "with admirable detail and force." But he was a statesman as well as a scholar, a master of the whole range of the science of his time, as well as the humblest monk in the monastery of Jarrow, where all his long life of sanctity and prodigious industry in the cause of learning

was spent. Again it was to the Irish religious of Glastonbury, by whom he was educated, that another great scholar, and one of the most gifted minds Britain has ever produced, was indebted for that all important early mental training which rendered him such an outstanding figure in history—a man whose genius built up a kingdom, a monk who made his abbey the first seat of learning in the land. St. Dunstan's intensely vivid personality seems to live once more for us even after the lapse of hundreds of years. We picture him with his genial charm of manner, his sunny brightness of character, his deep affections, his passionate love of music (he carried his harp in his hand on a journey, or on a visit—a custom probably derived from those wandering scholars of Ireland, who brought their books and their artistic talents to Glastonbury, as they did to their monasteries on the Rhine or the Danube); we are amazed at his extraordinary knowledge of sacred and profane letters, and the large-minded policy with which, for sixteen years, as the Minister of Edgar be wielded the ecclesiastical and secular powers of the English realm; and we exclaim again that Celtic Christianity and Celtic influence has left an impress that no time can efface. But even in our own day, have we no debt to pay to the many Irish monks and nuns whose prayers go up from such numbers of cloisters in not only countries of the old world, but also of the new? Can we not spare some thoughts of heartfelt gratitude to the zealous Irish Friars, and devoted Sisters of Charity and of Mercy, who labor so indefatigably amidst the most uncongenial surroundings in lands where heresy, unbelief, indifference, and heathenism are rife? Surely if one thing is certain about these sons and daughters of Erin, it is this that they have ever placed, and ever will place, the whole inner substance of sanctity, not in those extraordinary spiritual phenomena in which holiness is vulgarly supposed to subsist, but in an eminent, or heroic degree of that charity which is possessed by every soul in grace, and which St. Paul sets above tongues, above prophetic insight, or foresight, above miracles, even above martyrdom and self-sacrifice when they are not the fruit of heavenly love.

M. NESBITT.

Clevedon, England.

Analecta.

ACTA PII XI, PP.

EPISTOLA AD RR. PP. DD. MICHAËLEM KELLY, ARCHIEPISCOPUM SYDNEYENSEM, CETEROSQUE AUSTRALASIAE ARCHIEPISCOPOS ET EPISCOPOS: OBSEQUIOSIS RESPONDENS LITTERIS EX COMMUNI CONVENTU DATIS.

Venerabiles fratres, salutem et apostolicam benedictionem. —Communes accepimus libenterque perlegimus litteras, quas, tertio ante mense, cum in coetum convenissetis, praeside venerabili fratre Bartholomaeo, Archiepiscopo tit. Palmyrensi et Delegato apud vos Nostro, ad Nos dare officii vestri duxistis. Quod enim Nobis initum Pontificatum gratulabamini, etsi plus habemus, in apostolico munere obeundo, quod angamur, quam quod laetemur, gravissimumque onus, unice ut divinae obsequeremur voluntati, suscepimus, placuit tamen in eo suavissimam pietatis erga Nos vestrae significationem agnoscere ac probare. Sed in iis litteris aliud erat, unde plenissimam caperemus animo voluptatem: testimonium dicimus, sane egregium, arctissimae vestrae cum Apostolica hac Sede coniunctionis. Quid enim magis Nostra ac religionis intersit, quam Pastores per orbem universos cum Iesu Christi Vicario in communione fidei caritatisque cohaerere? Cui quidem vestro pastoralis officii sensui generosos recentioris istius catholicae communitatis spiritus congruere non ignoramus. Est igitur, cur et gratias benignissimo Deo agamus, qui undique allatis, tot inter difficul-

tates, solaciis Nos recreat, et vos omnes, quamquam tam longo terrarum marisque intervallo disiunctos, veluti ante oculos positos propensa voluntate complectamur redamemusque vehementer. Quod autem scribitis, exorare vos Patrem luminum, ut, eo afflante ac iuvante, regnum Christi per Nos amplificetur ac floreat, id cum Nobis perplacet, tum dignum in primis est studio, quo flagratis, catholicae fidei; neque minus acceptum habebimus, si gregem, cui tam sollerter praeestis, creberrime moneatis, instet apud Deum obsecrationibus, ut, quoad huius lucis usuram ipse Nobis dederit, apostolico officio quam maxima cum Ecclesiae suae utilitate fungamur. Caelestium interea donorum auspicem paternaeque benevolentiae Nostrae testem, vobis, venerabiles fratres, et clero populoque vestro, apostolicam benedictionem peramanter in Domino impertimus.

Datum Romae apud Sanctum Petrum, die XII mensis februarii anno MCMXXIII, Pontificatus Nostri secundo.

PIUS PP. XI.

SACRA CONGREGATIO CONSISTORIALIS.

COMMUNICATIO DE COMMIGRANTIBUS EX ITALIA TESSERA ECCLESIASTICA MUNIENDIS.

Expedit ut qui ex Italia in Americam aliasve regiones sive ad breve sive ad longum tempus commigrant, tessera aliqua ecclesiastica muniantur, in qua indicetur nomen, originis locus, quando et ubi baptismum et confirmationem receperint, et quinam sit praesens eorum status, utrum scilicet liberi sint, an coniugati, cum filiis vel non, an vidui.

Ita fiet ut peregrini tutius et facilius cognoscantur a parochis et ab Ordinariis locorum emigrationis, et commercium epistolarum pro variis vitae necessitatibus, plerumque tam necessarium, expeditius evadat.

Quapropter Sacra haec Congregatio enixe commendat, ut peregrini seu emigrantes hac tessera ecclesiastica muniantur, eaque omnino gratis singulis tribuatur.

Rmi Italiae Ordinarii, sive ope parochorum, sive patronatuum qui de emigrantibus curam habent, satagant ut praedicti peregrini seu emigrantes in posterum eadem praediti discedant; qui vero iam discesserint, si possibile est, eadem instruantur, assumptis in hunc finem opportunis notitiis a Rmis Ordinariis aut a parochis loci commorationis.

(*Extrinsecus*)

Tessera Ecclesiastica

dell'emigrante e pellegrino

Nome: .....

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Patria: .....

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Subsequentes adnotationes:

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(*Intrinsecus*)

Tessera Ecclesiastica

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ha ricevuto il Battesimo il. .....

in .....

la Cresima il .....

in .....

Stato suo al giorno .....

.....

Subsignatio Parochi:

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Assolutamente gratis

Tessera Ecclesiastica

.....

recepit Baptismum die. .....

in .....

Confirmationem die .....

in .....

Status eius die .....

.....

Revisio Ordinarii:

.....

.....

Gratis quocumque titulo

Adiacet tesserae exemplar quod praeferendum pro sua simplicitate visum est.

Datum Romae, ex aedibus Sacrae Congregationis Consistorialis, die 26 ianuarii 1923.

C. CARD. DE LAI, Ep. Sabinen., *Secretarius.*

L. * S.

Aloisius Sincero, *Adsessor.*

SACRA CONGREGATIO RITUUM.

DUBIUM DE EVANGELIO IN FINE MISSAE QUAE CELEBRATUR CORAM SSMO SACRAMENTO SOLEMNITER EXPOSITO.

Sacrae Rituum Congregationi proposita fuit solvenda sequens quaestio:

" Utrum in Missa, quae celebratur coram Ssmo Eucharistiae Sacramento solemniter exposito et in qua Oratio de Ssmo Sacramento iuxta Rubricas addenda est, sitne in fine legendum Evangelium ex Missa votiva de Ssma Eucharistia, tamquam stricte proprium, an non? "

Et Sacra eadem Congregatio, audito specialis Commissionis voto, propositae quaestioni ita respondendum censuit: " Neque ultimum Evangelium, sicut neque Praefatio, erit ex Missa votiva Ssmi Sacramenti; Oratio enim in casu non tenet locum Missae votivae impeditae ad mentem decreti 17 novembris, 1922, ad I." [1]

Atque ita rescripsit ac declaravit. Die 26 ianuarii, 1923.

✠ A. CARD. VICO, Ep. Portuen. et S. Rufinae,
S. R. C. Praefectus.

L. * S.

Alexander Verde, *Secretarius.*

SACRA POENITENTIARIA APOSTOLICA.

(Sectio de Indulgentiis).

ORATIO AD PATRONUM NOMINIS.

" Patrone, cujus nomen est meum, O memor esto mei apud Deum: ora pro me ut semper recte vivam, fidemque servem atque pugna vincam. Amen."

[1] *Acta Apost. Sedis,* XIV, n. 17, pag. 651.

" O glorious Saint, whose name I bear, in thy prayers I ask a share; obtain me grace to do what's right, to keep the faith and win the fight. Amen."

Die 7 Novembris, 1922.

Sacra Poenitentiaria Apostolica omnibus christifidelibus sequentes Indulgentias benigne concessit: 1. Plenariam, suetis sub conditionibus, (a) semel in mense, die ad arbitrium eligendo, si per integrum mensem praefatam orationem recitaverint; (b) die 2ª mensis Octobris, si singulis anni diebus, mane vespereque, eamdem recitationem persolverint. 2. Item plenariam in articulo mortis, si confessi ac S. Communione refecti, vel, si id facere nequiverint, saltem contriti, SS. Iesu Nomen ore, si potuerint, sin minus corde, devote invocaverint, et mortem tamquam peccati stipendium de manu Domini patienter susceperint, dummodo memoratam orationem frequenter in vita recitaverint. 3. Partialem centum dierum toties acquirendam quoties dictam recitationem corde saltem contrito persolverint. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

B. COLOMBO, *S. P. Reg.*

Sigillum Officii Sacrae Poenitentiariae Aplicae.

Jo. Bapt. Menghini, *Subp.*

DIARIUM ROMANAE CURIAE.

PONTIFICAL HONORS.

5 February: Messrs. James J. Hoey, of the Archdiocese of New York, and John T. King, of the Diocese of Hartford, Knights of the Order of St. Gregory the Great, civil class.

6 February: The Right Rev. John A. Floersch, Titular Bishop of Lycopolis and Coadjutor with right of succession to the Right Rev. Denis O'Donaghue, Bishop of Louisville.

16 February: Monsignor George William Ritchie, of the Archdiocese of Glasgow, Domestic Prelate of His Holiness.

17 February: Major-General Leonard Wood, Governor-General of the Philippine Islands, Commander of the Order of Pius.

18 February: The Right Rev. John T. McNicholas, Bishop of Duluth, Assistant at the Pontifical Throne.

19 February: The Right Rev. Daniel J. Curley, Rector of Our Lady of Solace Church, of the Archdiocese of New York, Bishop of Syracuse.

20 Februry: Mr. Louis Joseph Rivet, of the Archdiocese of Ottawa, Honorary Chamberlain of Sword and Cape, supernumerary, of His Holiness.

23 February: The Right Rev. Andrew J. Brennan, Chancellor of the Diocese of Scranton, Titular Bishop of Thapsis and Auxiliary Bishop to the Right Rev. Michael J. Hoban, Bishop of Scranton.

Studies and Conferences

Questions, the discussion of which is for the information of the general reader of the Department of Studies and Conferences, are answered in the order in which they reach us. The Editor cannot engage to reply to inquiries by private letter.

OUR ANALECTA.

The Roman documents for the month are:

LETTER OF POPE PIUS XI, thanking the Australasian hierarchy for their expression of congratulations and good will.

S. CONSISTORIAL CONGREGATION advises the Bishops of Italy to give to Italian emigrants a certificate bearing name, birthplace, when and where baptized and confirmed, whether married or not, whether they have children or not, whether widowed or not. (See below, p. 506.)

S. CONGREGATION OF RITES answers a question about the Gospel to be read at the end of Mass celebrated before the Blessed Sacrament solemnly exposed.

S. APOSTOLIC POENITENTIARIA publishes the Latin and English text of a prayer to one's patron saint, and enumerates the indulgences that may be gained for reciting it. (See below, p. 513.)

ROMAN CURIA announces officially some recent pontifical honors.

THE PETRINE CONFESSION.

To the Editor, THE ECCLESIASTICAL REVIEW.

The two interesting articles on this subject in the February and the March number of the REVIEW have suggested some thoughts which I beg leave to set before your readers.

The faith of the Old Testament was as yet vague and unformulated. The Old Law brought nothing to perfection. From the beginning, indeed, men were saved by faith in a revelation supernaturally promulgated. It is written that, "Without faith it is impossible to please God". Before the coming of Christ saving faith was in one true God and in the Messias, the prophet whom the one true God was to send into

the world to free men from the bondage of sin and teach them the way of life. But it is nowhere distinctly revealed in the Old Testament that the Messias was to be God and man in one Divine Person, Son of the living God, of the same substance with the Father, one God with Him. True, there are intimations of this in the Old Testament, but there is no clear and categorical statement of it. This was reserved for the Messias to make when He should come and "tell us all things," as the Samaritan woman said. The two outstanding marks of the Messias were (1) that he should be the Son of David, and (2) a prophet by way of excellence, that is, a teacher sent of God and fully credited as such.

To believe that the Messias was to be the Son of David, and the prophet, was saving faith under the old dispensation. Those who believed that our Lord was "Elias or one of the prophets" possessed the Old Testament faith, sufficient unto salvation, until they were officially taught the faith of the New Testament. To believe in the one true God and in the Messias was all that was required of the men of old. The mystery of the Trinity, which is the groundwork of the mystery of the Incarnation, was not as yet distinctly proposed for belief. Hence we find that Christ wrought many miracles in behalf of people who professed faith in Him simply as the son of David, and that the effect of some of the most stupendous miracles wrought by Him upon the greater number of those who followed Him was merely to make them regard Him as the prophet who was to be sent into the world, i. e., the Messias, not distinctively the Son of God.

It needed no special revelation to make our Lord known as the Messias. All that it needed was some knowledge of Messianic prophecy and the power of drawing inferences. This appears plainly from the words of those who witnessed the multiplication of the loaves and fishes,[1] as well as from the story of the healing of the man that was born blind.[2] The miraculous cure convinced the man that our Lord was a prophet, i. e. one sent of God with authority to teach in His Name. Hence, when our Lord asked him, "Dost thou believe

[1] John 6:14.
[2] Ib. 9:1-38.

in the Son of God?" he answered at once: "Who is he, Lord, that I may believe in him?" He was prepared to take the word of the one whom he already knew for a teacher sent from God, and to make an act of faith in the Son of God. So when our Lord said, "Thou hast both seen Him and it is He who speaketh with thee," he fell prostrate and adored Him. The conviction that our Lord was a prophet was founded upon the miracle, and was the result of a process of inference by a man of candid and open mind. The conviction that our Lord was the Son of God was not the result of a process of rational inference, but was founded solely on the word of our Lord. It was an act of supernatural faith, which is "the evidence of things that appear not". Only by Divine revelation could it ever have been known to men that Jesus Christ, Son of the Virgin Mary, reputed Son of the carpenter of Nazareth, is the Son of God, Second Person of the Blessed Trinity. "No one knoweth the Son but the Father; neither does any one know the Father but the Son, and he to whom the Son is pleased to reveal Him." [3]

After the "beginning of miracles" in Cana of Galilee, the disciples, St. John tells us, "believed in" Jesus. They believed Him to be the Messias. But this belief does not appear to have been an act of faith resting on revelation, but rather, as in the case of the man born blind, an inference from the miracle they had witnessed. But when Peter confessed Jesus to be "the Christ, the Son of the living God," he elicited a real act of faith, supernatural in its character, resting upon Divine revelation. This we have on the word of Christ Himself. "Blessed art thou, Simon, son of John, for flesh and blood hath not revealed it to thee, but My Father who is in heaven." The Father revealed the Son to Peter; the Son revealed Himself to the man that was born blind. Many of His contemporaries knew our Lord for the Messias; unto few was it given to know Him for the Son of God. To say that Peter did but confess our Lord to be the Messias is to lose sight of the fact that no Divine revelation was needed for this, and to contradict the Scripture, which expressly affirms that he confessed Him to be the Son of the living God because of a revelation vouchsafed to him by the Father in heaven.

[3] Matt. 11:27.

That in Mark and Luke Peter is represented as saying, "Thou art the Christ," [4] or "the Christ of God," [5] means only that Matthew's Gospel, which preceded theirs, gave the full report, and they but make a passing reference. St. Matthew was present on the occasion; they set down only what they were told—the truth, indeed, but not the whole truth, except by implication. So, in recording the miracle wrought outside of Jericho, Matthew tells us two blind men were healed, while Mark and Luke mention only one.

Peter's confession embodies the faith, not of the Old Testament, but of the New. On this Rock the Church is built. Our Lord did not stop till He got the man born blind to confess that He was the Son of God. Shall we say that He promised Simon, son of John, the keys of His Kingdom and supreme authority therein for a confession of faith that fell short of this?

Why did our Lord charge His disciples to tell no one that He was the Christ? Satisfactory reasons for this have been given by the writer. But a further reason, it would seem, may be added. The time was not ripe. The faith of the Old Testament was to remain in force till the New Testament was sealed with the Blood of Christ, and officially promulgated. Peter's confession came far short of the full faith in Christ, who was to be crucified and buried, to rise again, to ascend into heaven, to sit at the right hand of the Father, to come in judgment. That Peter himself was not prepared to receive this faith in its fulness is shown by the fact that, immediately after confessing our Lord to be the Son of the living God, he took upon himself to chide Him for saying that He must go up to Jerusalem and be put to death. Such was the scandal of the Cross that the faith of Peter failed not, indeed, but would seem to have suffered eclipse. And the same is true of the other Apostles. In fact, Thomas would appear to have lost the faith completely, if he ever did really believe that Jesus was God. "Because thou hast seen, Thomas, thou hast believed," are the words of our Lord to him. He had seen the wounds in hands and feet, and the wound in the side; had handled and seen that the Crucified One was risen; he believed

[4] Mark 8:30.
[5] Luke 9:21.

Him to be God, the Son of God. "My Lord and My God" are the words of his confession. This is what he made an act of faith in at that moment. But if he had firmly believed the moment before that Jesus was the Son of God, would not he have as firmly believed what Jesus had repeatedly told him as well as the other Apostles, that the Son of Man should be crucified and rise again from the dead?

The faith of the Old Testament was valid only till the faith of the New was officially proclaimed. It saved men from eternal woe; it would not admit them into everlasting bliss. Hence our Lord, after His death on the Cross, went down into hell to preach to the spirits that were in prison there.

ALEXANDER MACDONALD,
Bishop of Victoria.

MARYKNOLL MISSION LETTERS. XL.

St. Ignatius in his Exercises tells us to prepare for meditation by having as much local color as possible. A happy subject should be thought on in a brightened room, while thoughts of death should be helped by darkened silence. Well, it is sweltering hot now over here, without a breeze in sight—the dull, brazen, lifeless heat that often precedes a typhoon—so we are nicely placed for a meditation on Hell.

It is strange how curious the world has ever been in probing the depths of Hell. From Milton and Dante, Virgil and Homer in the West to the scribes of religious books in the East, mankind has tried to be a seer. The writers of the many races have placed the Church in their debt by showing forth the horrors of Hell and thus preparing the minds of the natives for the awful truths of Christian revelation.

The notion of Hell in the East has many points in common with Christian theology. Of course, I am speaking out of an abundance of ignorance and subject to correction. I am only beginning a study of Buddhism and so cannot give an exhaustive or just appreciation of its dogmas. But even the first glances at its teachings may prove as interesting to you as to me.

When first I learned the Chinese word for Hell, like an urchin with a cuss-word, I wanted to use it, so I had a long

talk with a young pagan whose father had just died. Among other remarks he said that as the coffin was lowered into the grave the mourners cried out phrases such as these: "Be careful in going down to hell. Watch out and do not fall. Go down slowly," and similar useful advice to the dead man.

That set me hunting up old Virgil and comparing his descriptions with the Chinese notions on the infernal regions. They both agree that the road is broad that leads to destruction. At once we recall the oft-quoted phrase: "Facilis descensus Averno sed revocare gradum superasque evadere ad auras, hoc opus, hic labor est".

Then too, if I am not mistaken, Homer in describing Ulysses's interview with the shades of his mother places the palace of Pluto underground. Even Newman in his *Dream* speaks of

> The dizzy brink
> Of some sheer infinite descent!

The hideousness of Hell is common to Eastern and Western ideas, though the former seems to stress sensuous, rather than mental, anguish. Aeneas views Tartarus:

> Hinc exaudiri gemitus, et saeva sonare
> Verbera; tum stridor ferri, tractaeque catenae.

Newman describes their fierce hubbub, and sullen howl,

> Like beasts of prey, who, caged within their bars,
> In a deep hideous purring have their life.

In the Ti-tsang sutra which the Chinese Buddhists have read since the sixth century, we find descriptions of a raging ocean wherein hideous animals wallow; uncanny winged beasts flap their wings above it. Bodies of shrieking men and women are hurled into the whirling, turbulent waters, while the monsters wrench asunder their writhing limbs. Demons of uncouth shape, many-eyed, double-headed, with sword-like teeth, await their victims on the shore and drive them back into the stinking waters. This is merely the first of the three oceans through which sinners must pass.

But the Chinese conception of hell is temporal, not eternal, and like Virgil's:

> Donec longa dies, perfecto temporis orbe,
> Concretam exemit labem, purumque relinquit
> Aetherium sensum atque aurae simplicis ignem.

If we survey the ampitheatre of the ten Buddhist hells we may see how reminiscent they are of Dante's and Virgil's conceptions. Each infraction of the moral code has its special mode of punishment. But Buddhism evidently relies more on the quality of pain in Hell than on its duration, to deter souls from sinning, although the pains of hell in the case of the very wicked last for countless eons, long enough to terrify though not eternal. It corresponds rather with Purgatory where the souls in prison, calm and patient, wait until the morning.

In the Chinese sutra the suppliant daughter explains that she had come to the confines of hell to find her mother, for she is in doubt as to where her soul has gone. And the Lucifer of the sutra answers that her mother is already in Heaven. Sinner though she was, her daughter's virtue and filial love had rescued her from the worst of hells and now she was at peace in Paradise.

All of this of course is a mere peep into the Buddhist hell. It deserves a long study to show its correspondence with Christian ideas, and we youngsters look forward to many a summer night's pleasant excursion, with Beatrice and Virgil as guides, through the realms of Buddhist Hades.

FRANCIS X. FORD, A.F.M.

American Catholic Mission,
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PASTORAL CARE OF ITALIAN IMMIGRANTS.

We publish in this number of the REVIEW an Instruction from Cardinal De Lai, Secretary of the Consistorial Congregation, in which the Ordinaries and parish priests of Italy are advised to provide persons emigrating from Italy with a certificate of their Baptism, Confirmation, and " status ". This will largely tend to remedy the difficulties arising on occasion of marriage applications to pastors of parishes in the United States and elsewhere, and save much needless correspondence and delays in fixing the " status liber " of Italian immigrants. It would be desirable to have this regulation explained to all concerned, and to have it recorded in the diocesan statutes, if possible, for the guidance of our clergy.

A MISSION MYTH.

"Collection for Missions—six dollars and eighty cents." The pastor paused as he read this item from the annual report, and smiled affably upon his congregation. Then, without a trace of anything but the most sincere appreciation in his voice, he remarked,

"This is more than we have had before, and is a very good showing for our small congregation."

A brief mental calculation brought to my mind as I listened to him, the fact that this sum, representing the total of missionary contributions from a parish of more than one hundred families, was an average of less than seven cents a family a year. And this was considered a good showing! Nor were these all poor people. Fifteen or twenty automobiles were parked on the church grounds. In front of me sat a woman of means, whose husband, though a non-Catholic, was known to be a generous supporter of anything his wife wished to take up, and throughout the church were scattered many persons in very comfortable circumstances.

Some time later, whilst talking to this pastor, I remarked on the disparity between what the average Catholic congregation does for missions, and what non-Catholics do in this regard, and I was met with that "hardy perennial" that the Protestant missions have millions from their wealthy members, while we have to depend upon the mites of the poor for the support of our work. It is true that among the millionaires who are conspicuous for their activity in mission support, few or none of the Catholic millionaires are found, whilst some Protestant millionaires are known far and wide for their benefactions. I do not say that our wealthy are doing nothing, but they are certainly "hiding their light under a bushel" with regard to what they are doing. My contention is that the difference in the number of persons of large wealth is not so great as to account for the whole situation as regards missionary support. Its cause must be found elsewhere.

One of the first reasons why the average Catholic parish gives less to outside causes than its Protestant neighbor is unquestionably because it costs far more to conduct a Catholic parish. In many, if not most non-Catholic bodies, the chief,

almost sole, expense is for the minister's salary. Even in comparatively large churches there is usually but one minister, as against the four or five Catholic priests, who are necessary even inadequately to staff our larger parishes. The other main expenses of the average Protestant church are the amount paid for music (organist and singers); the sexton's wages, and the overhead for light and heat. Even supposing, which is not always the case, that the minister is paid more than the priest, and, what is quite usual, that music costs the non-Catholic far more, there is no comparison between the cost of heat and light, and consequently of janitor service. Where two services on Sunday and a "mid-week prayer-meeting" constitute the whole programme, it will take far less than where the church is in use every day and often for a large portion of each day.

Another reason is that upkeep of other kinds is all in favor of the Protestant church. First: as to equipment. Pews, a desk and a small table, serve for furniture in even the better class of Protestant churches. The minister needs nothing but a decent suit of clothes (which he buys for himself) in which to conduct services. Parochial expense is therefore a minimum. Contrast this with the furnishings of the meanest Catholic chapel, or with the daily expense for such things as Mass wine, altar breads, candles, etc. So if Baptists and Methodists give more outside of their own parishes than we do, a partial explanation is to be found here. But it is only partial and as an explanation it almost altogether fails if we make the comparison with the congregation of the Protestant Episcopal Church, where equipment and service very nearly approximate the Catholic practice, and where the cost is fully as large. That there is a difference will be seen immediately, by some figures to which I wish to call attention.

To make the comparison as fair as possible, I have selected some parishes situated in most respects like the "$6.80" parish to which I referred at the beginning. And let me say that this is no figment of my imagination, but is a place with which I am very familiar. I take two Protestant Episcopal parishes at random from a list I have by me. Each has between 100 and 125 families, I should judge. One of them gave last year the sum of $259.92, and the other the astounding total of

$831.84. These amounts, let us remember, were for *outside* purposes. Parochial expenses, including their share of the bishop's salary, were met in addition to these amounts. Here we have an average of $2.00 and $4.00 per family respectively, against the five cents of the Catholic congregation. Difference in upkeep cannot account for it, nor were there any millionaires to come to the rescue. In each case, the congregations were of wage-earners, small-salaried people, tradesmen, and others of the great "middle class". Nor are these extreme instances. In the same tables, I find another parish but little larger than these which gave $1700 to extra-parochial causes during 1922. How do they do it? The answer is in one word: *System.*

Non-Catholics have been systematically trained in the art of missionary support. Missionary support has been presented to them as a vital factor in their religion. And this has been accomplished against odds of which our clergy have but little conception. Let it be remembered that, generally speaking, Protestants perform their religious duties or take part in Church activity because they want to, not because any authority has laid it down for them. This means that in order to rouse their enthusiasm the subject must be presented to them in a way which will attract. To use a commercial figure, religion must be "sold" to them, just as anything else, and it is a testimony to the "salesmanship" of their leaders that they have accomplished all they have. The Catholic priest, on the other hand, knows he can rely largely on authority for getting his people to do the things which the Church demands of them, and so, not having had to develop the persuasiveness of his Protestant brethren, he often seems not to understand how to get his flock to feel an obligation for a thing like missionary work, which, however necessary to a well-rounded Catholic life, is still not laid down as a precept of the Church. And the cause, I fear, is often to be found in the fact that he himself has not become sufficiently roused to the need for him to take the trouble to go to work systematically to remedy it. But, given the kind of leadership that our priests can exercise, and the systematic carrying-on of a campaign for missions, we can unquestionably do far more than our competitors, for to use the commercial simile again, we "have the goods".

Twice before in these pages [1] I have given outlines of methods of raising parish and missionary funds, which plans are sure to work if followed out honestly and carefully. They are easy to put into practice, require no undue amount of energy, and produce the results. What excuse can be offered for not giving them, or something like them a trial, is hard to see. Anyone who is interested in them is referred to those previous articles. What I am here concerned with now is pointing out that something is needed to be done and done on a scale which will at least keep pace with what Protestants are doing.

American Catholic missionary effort is growing. In the foreign field we are now represented by several societies and religious communities, which have American workers among them. "Maryknoll" has mission fields in two provinces of China, and it has just been entrusted by the Holy See with an important territory in Korea. At home, its Seminary and its Preparatory College, both filled to overflowing with aspirants for the missionary priesthood; the mother house of the Foreign Mission Sisters of St. Dominic (with a waiting list of those who would enter the community but who cannot be accommodated for lack of room); the "Maryknolls" among the Japanese on the Pacific Coast; the maintenance of procures in New York, San Francisco, and Hong Kong, with one soon to be established in Japan; and the beginnings of a school for specialized training at the Catholic University of America, all take "a dollar or two" to support, as the superior recently remarked. But what worth-while work they are doing, and what a right they have to the charity of the faithful!

The Society of the Divine Word reports over 100 new candidates at its mission house in Techny, Illinois, while its preparatory schools at Girard, Pennsylvania, and Miramar, Massachusetts, are both well filled. Its American priests in China, its American Sisters in New Guinea, and its work, including a theological seminary for negroes in the South, give this Society a claim upon us as both a domestic and foreign mission agency. The Congregation of the Holy Cross looks more and more to its American branch for support both in money and men to carry on its work in Bengal; the Trappist

[1] ECCLESIASTICAL REVIEW, May, 1920 and Dec., 1921.

Missionaries of Marianhill, South Africa, have recently established a commissary in this country, and will soon be in a position to put in a plea for American recruits. In our present space we can do no more than allude to the work of the American establishments and members of such organizations as the Holy Ghost Fathers, the Missionaries of La Salette, the Sacred Heart Fathers, or remind our readers that American Jesuits, Capuchins, Passionists, and others have sent representatives to the mission fields abroad.

At home the Catholic Church Extension Society has an ever-widening field for its activities, and it has a right to look for our help in saving isolated Catholics to the Faith, and to assist it in the convert-making work of establishing the Church in regions where ignorance and bigotry are rife. The Catholic Missionary Union continues its work of paying stipends to those who are engaged in what are technically known as "non-Catholic missions".

Opportunities therefore crowd one upon another. It is not a case of lending support to some untried scheme. Catholic missions are a success, but to make them capable of doing their best work they need to feel the full support of our twenty million Catholics. This coöperation can be had only as the clergy are willing to give their energy to getting it. Our laity are willing to respond, but they also insist that their clergy lead them. Missions are the Lord's work and the priest who takes up in earnest the matter of his parish's missionary duty, will find that God's promise to open the windows of heaven and rain down blessings is just as true as it was when He first announced it through His prophet to Israel His people. No priest should fear that he will be taking anything needful away from his own parish. It has never been known to work out that way.

Let us not sit back, excusing our failure on the myth of the Protestant missions' support coming from millionaires. Protestantism has interested the millions, and the millionaires have come to the fore of themselves. It succeeds because it enlists its whole force in mission work. The Catholic Church surely cannot be content to do less.

FLOYD KEELER.

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WHAT OF OUR NEW BAPTISMAL NAMES?

To the Editor, THE ECCLESIASTICAL REVIEW.

The April issue of the REVIEW touches a subject concerning devotion to Patron Saints which is apt to go to the heart of many a pastor.

Catholics feel the influence of the prevailing indifferentism and manifest their partial submission to it in quite a few ways, and it is to one of these attention is here drawn. I refer to the growing custom of giving to children names, merely secular, or fanciful, or romantic, instead of names redolent of Catholic times and Catholic faith. You hear Frank called and you think of a St. Francis, but are told, a trifle apologetically, the boy's full name is " Franklin " (the patron saint of worldliness), and another child of Mother Church goes through life, half denatured, as " Emerson " (a model of petty intolerance). There are worse examples; and as for the girls it would be almost a shame to pen some of the names inflicted on them by mothers, temporarily lacking in common sense and devoid of regard for the heroines of the faith. The friends of God, whom He has honored exceedingly, are ignored and, in a way, are dishonored by those who seek His pardon and ask their intercession.

There is something in a name, as the Scriptures prove in the cases of Sarah, Peter, Paul, and others, and there is something in it, when the name summons up a picture of heroism, of noble service to God and man, and causes many a prayer to ascend heavenward, and in a name which, honoring a friend of God, invites us to seek his help, and rouses us to imitation of his virtue. O, by no means, do good names always accomplish all this, but they do, at least, awaken good thoughts, now and then, and may prove an incentive to virtue. They speak of heaven, whereas secular and vain names have no inspiration and breathe only of earth. Catholic names are an influence, especially if parents tell their children the story of their patron saints.

A little colored lad burdened with " Romulus Remus " is not more absurd than some of our children laboring under Cleveland or Wilson. It is no harm to prefer, with Plato, nice-sounding names, but seek them in the New Testament, or

Litanies, or in the Lives of the Saints. Do not select, as some have selected, names more suggestive of, let us say, the harem —than of the Temple.

"Do you renounce the Devil with all his works and pomps?" —"We do," and then you choose for the helpless infant a name of "pomp," which choice is one of his works, or, at least, one not made under the prompting of your Guardian Angel. What an idea, to dedicate "a temple of the Holy Ghost" under the name of a pagan, or heretic, or infidel! Even Socrates advised parents to give the names of virtuous persons to their children to encourage them to imitate their example. By giving the name of an angel or saint, you honor an inhabitant of heaven and you place your child under his special protection and at the same time give it a model.

To encourage the giving of suitable names and to increase piety toward the patron saint, the Church, at the request of an American priest, has attached indulgences to a prayer, which is short and easily memorized.

Latin.	*English (approved)*
Patrone, cujus nomen est et meum,	O glorious saint, whose name I bear,
O memor esto mei apud Deum:	In thy prayers I ask a share:
Ora pro me ut semper recte vivam,	Obtain me grace to do what's right,
Fidemque servem atque pugna vincam.	To keep the faith and win the fight.
Amen.	Amen.

The recitation of this prayer recalls St. Paul's words, "I have fought the good fight and kept the faith", and it may, under God, help the faithful reciter to the crown prepared also for him.

The indulgences are as follows:

1. 100 days' indulgence for every recitation with contrite heart.
2. Plenary indulgence once a month, on any day selected, if the prayer has been said daily during an entire month.
3. Plenary indulgence, 2 October, if the prayer has been said daily, morning and evening, for a year.
4. Plenary indulgence at death, under the usual conditions, if the prayer has been frequently recited during life.

SACERDOS CLEVELANDENSIS.

THE PRINTING OF THE MISSAL AND BREVIARY.

To the Editor, THE ECCLESIASTICAL REVIEW.

Happening at present to be here in England, my perusal of the REVIEW is somewhat delayed. The two articles on "The Printing of the Missal" in the January and February numbers, aroused my interest to the point of writing a few comments on the same, and, I hope, throwing a little light on the difficulties contained therein.

Regarding the first article by "Celebrant", it is quite true: "all that belongs to the Consecration, including the *Qui pridie*, could be visible, and no turning over of leaves necessary." Referring to Pustet's latest Missal (1920), page 311, this may be verified. Other parts bear out "canons of good editing", e. g. *Libera nos quaesumus* to *Pax Domini sit semper vobiscum* is all contained on one page. Again, beginning with the *Agnus Dei* to *Sanguis Domini nostri Jesu Christi*, there is no turning of the page. For the singing of the various Prefaces as well as the *Pater Noster*, the music is not only conveniently printed in single columns, but one is scarcely obliged to turn a page whilst singing. The Introit for the 14 August, *In Vigilia Assumptionis*, begins at the bottom of page 673 and is continued on page 674 with a repetition of the first part of the Psalm, thus avoiding the necessity of turning back.

As to the caption: "if some of us had the arrangement of the matter in the Missal we should make it more convenient for celebrants," it is perhaps not generally known that at Pustet's, Bavaria, the one in charge of the Liturgical Department is Father F. Brehm, who by the way was one of the members of a Commission chosen by Pius X, for the revision of the Breviary.

And now for the Breviary. Again for convenience, Pustet's seems to satisfy the most exacting. No such glaring sins against "the canons of good editing" will be found, as cited by "Another Celebrant", regarding the office of St. Andrew, 30 November, in his Breviary. Rather some thoughtful conveniences occur, as for instance: *Feria Tertia infra Hebdomadam IV Quadragesimae*, the response to *Lectio III*, page 369, is continued on page 370 but repeated so as not to require sacerdos to turn back; the same again for St. Gregory, 25 May, *II Nocturno Lectio IV*.

One might continue giving other instances of "canons of good editing," such as: *commemorationes, preces feriales*, etc., etc.—but may these suffice.

Having no intention to appear as an advertising agent, nor other ulterior motive than that other celebrants may become cognizant of the "best", sincerely,

AMERICANUS.

CONFESSORS AND THE "ERROR COMMUNIS".

Qu. Caius, a pastor, invites Quintus, a religious priest from a house in a distant diocese, to hear confessions on Christmas eve. At the last moment, just as Quintus is entering the confessional, Caius remembers that he has failed to obtain "faculties" for confessions for the visitor. There is no possible way of getting faculties now, the telephone and telegraph wires being all disorganized on account of a storm, and the Bishop's residence being too far away to communicate with him by mail and receive a reply in time. Caius is distressed, but decides to say nothing, depending upon what he has read about the "error communis" giving jurisdiction in such cases.

1. Is the absolution given in such circumstances valid?

It may be added that Caius was guilty of no deliberate negligence, having felt certain up to the last moment that he had received the faculties for Quintus.

The pastor had announced the previous Sunday that this "Order Priest", and he alone, would hear confessions on Christmas eve.

2. What of the action of Caius in saying nothing about the faculties not having been received?

Resp. 1. Before the promulgation of the new Code, theologians were agreed that the Church supplied a lack of jurisdiction when two conditions were certified: (a) on the part of the faithful, an "error communis", i. e., a general persuasion, not necessarily universal, in the place concerned, that the confessor possesses jurisdiction; (b) on the part of the confessor, a "titulus coloratus", i. e., authorization apparently valid but vitiated by a secret defect on the part of the person either giving or receiving the jurisdiction.

In the absence of a "titulus coloratus", theologians were divided as to the validity of the absolution conferred in an "error communis". Although the affirmative opinion was

very strong, it lacked a foundation or a parallel in law and could not afford certainty. It was greatly strengthened by a letter of Pius VII [1] which "ex gravissima theologorum sententia" freed penitents from the obligation of repeating confessions made in good faith to a priest without jurisdiction, and it has now the force of law from Canon 209, which determines that jurisdiction is supplied by the Church when the "error communis" alone is present. The absolutions conferred by Quintus were certainly valid.

2. Although the Church "in favorem fidelium" supplies jurisdiction in the case of a common error, she does not wish thereby to connive at the unwarranted assumption of authorization on the part of confessors. To compel the Church to supply jurisdiction is a grave sin, severely punished by the Church,[2] and can only be justified in a case of grave necessity.[3] In this case there is a necessity on the part of the faithful to receive Communion on Christmas day. This necessity, arising partly from custom, has been further induced by the pastor who evidently has urged all to receive Communion on that day. Knowing that many in the parish will probably not confess to him, he secures the services of a religious and has excluded himself from hearing confessions on Christmas eve. His intent in securing the stranger was not to consult his own convenience but to enable his parishoners to prepare properly for the feast. If the pastor hears the confessions, he foresees that many will not go to confession or Communion and will thereby lose their good repute, and accuse the pastor of grave deceit, or they will be exposed to the danger of making bad confessions. The spiritual life of the parish would thus be seriously deranged and this would constitute a grave necessity sufficient to excuse Caius from grave sin in compelling the Church to supply jurisdiction.

[1] *Coll. Lac.*, II, 50.
[2] C. 2366.
[3] Aertnys (IXa), II, 360.

PASTORAL RESTRICTION OF JURISDICTION.

Qu. John, a pastor, desires for good reason to stay a marriage. The assistant, James, thinks the marriage should not be postponed. John not only forbids James, but tells him that he expressly restricts his delegation. James contends that he receives his delegation from the Ordinary and that John has no right to restrict it. Was John exceeding his rights in so restricting James?

Resp. The rights and duties of an assistant are determined (1) by the Diocesan Statutes; (2) by the letter of appointment; (3) by the regulations of the pastor. Unless some express provision is made, he is obliged, by virtue of his office, to take the pastor's place and to assist him in the general administration of the parish.[1] This does not mean that he may supplant the pastor, and indeed the Second Council of Baltimore (112) declares that he may not undertake anything against the wishes of the pastor. The general delegation which an assistant may receive from the Ordinary, in virtue of Canon 1095-2, safeguards the validity of many marriages, but does not derogate from the right of a pastor to assist at marriages in his own parish; much less is its intent to upset the unity of parochial administration so essential to good order. In many cases the delegation is given with the express proviso that it be exercised under the pastor's direction; and where this is not expressed it is understood. John was justified in refusing, for good cause, to grant permission to the curate to exercise his delegated power of assisting at this marriage. James has recourse to the bishop, who may make a special provision by which, in this case, James may not be subject to the pastor's directions and may licitly perform the marriage.

PROPER FORM OF APPLICATION FOR DISPENSATION IN MARRIAGE CASE.

Qu. Titius and Lucia attempted marriage before a Protestant minister in 1910. Later on Lucia earnestly pleaded to be reconciled with the Church, and to have the Catholic marriage ceremony performed. To this Titius had consented.

Lucia had practised her religion as a Catholic until her marriage with Titius. Titius was baptized a Catholic, but never practised the

[1] C. 476-6.

Catholic faith, nor did he profess any other belief. What form of application should be made to the Chancery in this case?

Resp. A Catholic who refuses to believe all that the Church proposes for our belief, who denies for instance the Real Presence, or the Power of the Keys, is a heretic.[1] His unbelief may be widely known, by his words or even by his writings; but if he is not formally attached (*adscriptus*) to an heretical sect, he does not come within the scope of the law requiring the dispensation of mixed religion, as in this case the impediment does not exist.

A comparison of Canon 1060 with Canon 1065 shows that the impediment of mixed religion exists (1) when one of the contracting parties is a Catholic, (2) when the other party is baptized, (3) when the latter is formally attached to an heretical or schismatical sect. Formal adherence to a sect is verified in the case of those who have been baptized in it and have always remained in it, and also in the case of those who have been baptized in the Catholic Church, and have afterward *formally attached* themselves to an heretical sect.

This last clause is not certified in the case of Titius and hence no application should be made for dispensation from the impediment of mixed religion. Faculties should be secured for absolution from the censure incurred by attempting marriage before a minister; and if Titius is known to be hostile to the Church, or if he holds membership in a forbidden society, permission should be requested from the Ordinary to assist at the marriage in accordance with Canon 1065.

ORIENTAL CATHOLICS AND PRIESTS OF THE LATIN RITE.

Qu. During the Easter period a number of Slavs came to our church and made their confessions in broken English. It did not occur to me to ask them where they went to Mass, and I took for granted that we had jurisdiction, even if they belonged to the Hungarian or Polish parish in our neighborhood. Later I learned from my assistant that some of these people belonged to the Greek Uniat or the Armenian congregation, whose priests have no intercourse with us, partly because they are of the married clergy, speak only their own tongue and celebrate Mass in their vernacular or in Greek. In any case I found them shy, not knowing Latin, and, though irreproachable in conduct, not inclined to be sociable.

[1] C. 1325.

Have we Catholic Latin priests any jurisdiction in the sacrament of Penance or in allowing these people to receive Communion or Baptism for their children in our churches?

Resp. There is no restriction of jurisdiction in the confessional as regards the rite. Hence an approved confessor may absolve any one who comes to his tribunal properly disposed, whether he be of Latin or Oriental rite. This is clear from Canon 881, § 1, of the new Code. Similarly, a priest gives Communion to anyone who approaches reverently with the desire to receive the Sacrament. In cases of necessity he can do so even in an Oriental (Uniat) church in the form of leavened bread, since the distinction of rite does not affect the validity of consecration by an ordained priest.

With regard to baptism we have to respect the limits imposed by external allegiance to a definite rite or church on which proper parochial administration depends. Hence we may not baptize children of parents professing the Oriental rite, except in case of necessity, when such baptism is administered unconditionally in the Latin rite.

THE "ORDER OF ODD FELLOWS" AND CATHOLICS.

Qu. Recently a canvass is being made here to increase membership in the Order of Odd Fellows among both men and women. Members of my parish seem inclined to join the society for the beneficial and social advantages offered by such membership. I have preached against it, since the Church condemns such societies. But I should like to be able to present the exact words and documents of the formal condemnation which would allow the refusal of absolution in the confessional as an effective means to prevent Catholics from becoming members of the organization. Would you kindly publish these official condemnations in English, so that they may be read off the altar as a warning to the Catholic people of the parish?

Resp. It is true, the Holy See has condemned this order by name and enjoined Catholics from membership in it. But this does not mean that it is either wise or necessary to keep proclaiming the condemnation. When it is found necessary to urge the ban, one should not lose sight of the motives that underlie its promulgation. These motives rest on the belief that the association binds its members to active or passive par-

ticipation in plottings against Church or State or both, whilst at the same time enforcing absolute secrecy upon oath, requiring blind obedience to the orders of the controlling heads, and having a ritual which simulates religious worship.

Many "Lodge Centres" disclaim all intention of the above mentioned nature, and protest that their sole object is mutual benevolence and protection, industrially, and social fellowship. Each association, while affiliated under a common title which may include forbidden degrees, or sinful aims and quasi-religious formalities, must be judged on its own professed purpose and merits of activity. In Europe, and the Latin countries generally, it is understood that Freemasonic societies as a rule pursue political ends, often under the guise of benevolent or industrial and social fraternities. The opposition of the Fascisti movement of late plainly shows this. The same aim is not so clearly defined among the secret societies in the United States, although naturally such associations lend themselves to party organization and active service in political scheming.

More effective than denunciation by name of existing societies from the pulpit or altar, which often involves odious personalities, is the thoughtful and frequent instruction on the dangers of all associations which demand from their members absolute secrecy or obedience, under whatsoever title. Any association which initiates its members with religious rites not having the sanction of the Church of Christ, is of its nature Protestant, that is to say, anti-Catholic. The subject has been so often, and from every point of view, discussed in past volumes of the REVIEW [1] that it is needless to enlarge upon the main features of the prohibition of the Church against affiliation in Masonic or secret societies. Moreover, there are excellent books to enlighten the cleric on the subject, such as *The Catholic Church and Secret Societies* by Rosen, or *A Study of American Freemasonry* by A. Preuss (B. Herder Book Co.). Where the matter of any organization's character is in doubt, those who are asked to join it as permanent and active members should be able to learn from an authentic copy of its Constitution and rules what is the purpose and extent of the obligations to which a member pledges himself or herself. Not to know

[1] See *General Index.*

this in advance, is to act without reason. From a perusal of the authorized Constitution and By-Laws one would be able to form a judgment of the benefit, or the danger, incurred in joining the association.

THE LETTERS I. H. S. V.

Qu. On the front page of Dr. Kuhn's *Roma* are inscribed the letters I. H. S. V. The I. H. S. is common enough as a monogram. Would you kindly indicate what the V. stands for?

Resp. The I. H. S. found since the eighth century in inscriptions and as ornamental indication in ecclesiastical furnishings, is either an abbreviation (the first syllable) of the Holy Name "Jesus" as read in its Greek lettering, or it is interpreted as being the initials of the words in the phrase "Jesus Hominum Salus" (or "Salvator"). Some writers on epigraphical or paleographical art have read it as "In. Hac. (Cruce) Salus". In the German it is sometimes interpreted so as to read "Jesus, Heiland, Seligmacher," etc.

These versions have nothing to do with the four letters in Kuhn's *Roma*. There they apparently stand for the miraculous sign which appeared to Constantine, indicating the conditions of his victory over Maxentius, and which was transferred to the labarum or standard of the Roman army when it fought for Christian liberty and the establishment of Rome as the seat of the Papacy: "In Hoc Signo Vinces".

HOME-MADE ALTAR WINES.

Qu. I see from the *General Index* of the REVIEW that the question of licit and valid altar wines has been exhaustively discussed in back numbers; also recently in the October issue 1921 (p. 425). From the summary of official decisions given by the Sacred Congregation I glean that the *fermented* juice of dried grapes (raisins), so long as it retains the color and taste of true wine, is permitted in cases of necessity.

With the present State legislation, and the formalities imposed by it for obtaining the required wine for sacramental use, some of us country pastors in outlying farm-districts find it less expensive and troublesome to obtain a license to make our own sacramental wine, from vines of our own tending or from bought grapes. The wine

thus made by the ordinary fermentation process is in most cases rather tart. Those who suffer from habitual acidity of stomach do not care to use it. To make it from dried grapes (raisins) would produce a sweet wine, but that, I learn, can be used only in case of necessity, as in the missions of Alaska, where ordinary wine cannot be preserved or produced. The question arises: Can we lawfully and for valid celebration of Mass use wine of the ripe grape after adding to it (in order to lessen the acidity) a certain proportion of fermented juice procured by pouring water on the dried grape (raisins)?

I understand that the addition of sugar to sweeten wine of the dry sort (even grape sugar), except in the form of grape alcohol, is forbidden; but I remember a bishop who supervises the making of altar wine quoting you as personal authority for the opinion that a very small quantity of grape sugar added to the wine during the process of fermentation does not render the wine either invalid or illicit for sacramental use, because, while there may be a *rationabilis causa* for the use of sugar rather than grape brandy, the addition if slight would not constitute a violation, according to the principle "paullulum pro nihilo reputatur".

Would you give an expression of view on these last two questions and oblige an anxious and economical

RURAL PASTOR.

Resp. Dried grapes (raisins), when revived by the addition of water previously lost by evaporation, produce by the process of fermentation a natural wine such as is yielded by the ripe grape. This is valid matter for consecration so long as the added water does not destroy the substance of real grape wine; a defect which may be discovered by the color and taste. Being an abnormal way of preparing wine, and liable to misuse, a risk to be taken only when necessity prompts it, the use of wine prepared from raisins is licit only when it becomes necessary.[1]

The addition, however, of wine prepared from raisins (after fermentation), to the wine made from fresh grapes, and in a moderate quantity, for the purpose of lessening the acid quality of a naturally dry wine, seems less objectionable, because the mixture of different wines does not affect the substance of genuine wine, nor is it liable to the risks incurred in producing a real wine from dried grapes by the addition of water.

[1] S. C. O., 22 July, 1706; 7 May, 1879; 10 April, 1889.

Ordinarily such a mixture is quite lawful, and to be preferred to the addition of raisins to the ripe grape before the process of fermentation begins.

As to the opinion which we gave some years ago to a viticulturist who found it necessary to add a slight amount of grape sugar to his product in order that he might give a certain mellowness to his wine, otherwise rigidly acid in taste, we find the same endorsed by excellent authority of more recent date. P. Felix Cappello, Professor of Moral Theology and Canon Law in the Gregorian University, writing on the subject of wine as valid and licit matter for the Holy Sacrifice, after quoting St. Alphonsus as saying that under certain circumstances matter "quae per se esset illicita, accedente justa causa fit licita," continues: "Idem dicas de sacchari admixtione in modicissima quantitate (non ultra 30 partem 2 vel 3 per centum) justam ob causam, scil. ad tollendam seu imminuendam nimiam vini acrimoniam, si ut supra, sacerdos non habet nec habeat nec possit commode habere aliud vinum." [2]

[2] *Tractatus Canonico-Moralis de Sacramentis* juxta Codicem J. C., vol. I, Lib. IV, cap. II, n. 289.

PIOUS UNION OF ST. JOSEPH'S DEATH.

Qu. In the April number, pages 407-9, the rich privileges which priests may enjoy who are members of the Pious Union of St. Joseph's Death are enumerated. Would you kindly give me the address of the General Director of the Union in Rome so that I may apply for membership?

Resp. Address: *Pia Unione di S. Giuseppe, Porta Trionfale, Rome, Italy.* (It is customary to enclose with the application for membership a nominal fee of fifty cents, for registration and certificate of membership.)

Criticisms and Notes.

LIFE OF CHRIST. By Giovanni Papini. Freely translated from the Italian by Dorothy Canfield Fisher. The European Library. Edited by J. E. Spingarn. Harcourt, Brace & Co., New York. Pp. 416.

The extraordinary reaction which induced Giovanni Papini, the defender of pragmatism, hailed as a literary prodigy in Italy, to become an ardent believer in the Divine origin of Christianity, has given his work a somewhat exaggerated importance. After all, the conviction of pragmatist philosophy, that practical results often, if not solely, attest truth, is demonstrated in the history of the Christian religion. Hence Papini's conversion might seem quite natural and logical. The difficulty which ordinarily prevents a pragmatist from arriving at this conviction is the fact that he is scientific rather than rational or logical. He ignores the facts of which he cannot discover the reasons. Now Papini, being honest, or made so by the reflections which recent events forced upon him, saw the futility of rationalistic theories, since they failed to account for the calamitous phenomena under his very eyes. With characteristic impetuosity he has changed his allegiance and now denounces the men whom he calls "presumptuous donkeys mistaking libraries for their stables, top-heavy brains pretending to explore the heavens in highest philosophy's drifting balloon, professors poisoned by the fatal strong drink of philology and metaphysics."

This quotation from the preface furnishes a sample of the spirit in which our author undertakes his work. His purpose is to confute the critics of the Gospel, the perverters of the Life of Christ, some of whom, he says, "drew on their boundless imaginations to evolve what they considered proof positive of a fantastic theory, that the story of the Gospel is no more than a legend from which we can reconstruct the natural life of Jesus as a man, one-third prophet, one-third necromancer, one-third demagogue". Others, he writes, "made Him out an unbalanced humanitarian, precursor of Rousseau, and of a divine democracy". Others "took up the idea of a myth". Thence began "the manufacture of religions for the irreligious". He dwells on the inconsistency and utter failure of the attempt. "Freemasons, Spiritualists, Theosophists, Occultists, Scientists, professed to have found the infallible substitute for Christianity. But such mixtures of moldy superstition and worm-eaten necromancy, such a hash of rationalism and science gone bad, of simian symbolism and humanitarianism turned sour, such unskillful rearrangements of Buddhism and of betrayed Christianity contented some thousands

of leisure class women, of condensers of the void . . . and went no farther."

The only consistent solution of the difficulties complained of by the would-be world-reformers of to-day is, he believes, a return to the Gospel. It answers all doubts, and the life of Christ is the guide through such doubt. The life of Christ, but not as it is written by the traditional defenders of Christianity, by the scholastics and sentimentalists. That description may, he believes, satisfy those who live in the atmosphere of the ages of faith, in the emotional temperature of believing devotion. "The lives of Jesus written for pious readers exhale, almost all of them, a sort of withered mustiness . . . there is an odor of burnt-out lamp-wick, a smell of stale incense and of rancid oil. The book we need is a book to set Christ the Ever-living with loving vividness before the eyes of living men, to make us feel Him actually present in our lives."

The author no doubt realizes that those who are animated by a vivid faith, through sacramental grace and continual living in an atmosphere of obedience to Christian precept, such as early training and association create, are able to interpret the life of Christ for themselves. His discontent with the existing descriptions of the life of Christ is that they are unsuited to the secular non-Christian mind. What he misses is a book written by a layman for laymen who are not Christians or who are only superficial Christians, a book without the affectations of professional piety and without the insipidity of "scientific" literature. A book, in short, written by a modern writer who understands his art, and knows how to hold the attention even of the hostile.

Signor Papini does not pretend to have written such a book; but he aims at it as his ideal. He writes for the non-Catholic or the lukewarm Catholic whose devotion rests on what he considers reasonable service to God. This consideration affords occasion for the English translator's references to the Revised Version of the Gospels, though Papini for the most part quotes the Vulgate text, since he does not profess any other allegiance to Christianity but the Roman Catholic. He does not lay stress on the Roman, which would defeat his purpose of writing for outsiders; but he argues in behalf of the Petrine Primacy, as well as for the establishment by Christ of a hierarchical Church. For the rest, his sources are the historical Gospels. "Christ is in the Gospels, in the apostolic tradition, and in the Church." He does not ignore the apocryphal writings as subsidiary light on the Gospels, such as the "Logia and Agrapha", since they explain the habits of early Christian living. As regards the writer's attitude toward the Catholic devotion in honor of Mary, the Mother of Christ, he refrains from developing the

episodes where she appears; but he states his reasons, and avows his purpose of publishing a separate volume showing "the rich wealth of religious beauty which is in the figure of Mary".

Our Florentine author writes with exuberance of temperament. His terms are frank and unconventional, yet full of the imagery of poetry. He is suspected of scandalizing by the freedom with which he uses invective, as when he compares the pharisee to the whited sepulchre in modern civilization. Hence some of the critics, notably such as belong to the school of "higher" commentators, have called his book blasphemous. But it may be stated in justice to the author that his blasphemy is reserved for the sceptic. He writes for the multitude who understand. As for his exegesis, it is sometimes original, and sometimes it only appears so by reason of his novel way of stating facts. We see nothing heterodox in this sincere appeal to honest men to recognize the Christ as Saviour of the world.

THE HISTORY OF THE POPES, from the Close of the Middle Ages. Drawn from the Secret Archives of the Vatican and other original sources. From the German of Dr. Ludwig Pastor, Professor of History in the University of Innsbruck Edited by Frederick Ignatius Antrobus of the Oratory. Fifth Edition. Volumes I to IV. B. Herder Book Co., St. Louis, Mo. 1923. Pp. lvi, 419—xxxii, 580—lviii, 424—xxv, 535.

The suggestion of a new Life of Christ such as that recently written by Papini and intended chiefly for students of religious history not necessarily Catholic, leads logically to a study of the Church of Christ, and to the claims of the most ancient and still vigorous religious dynasty representing that Church, through its unbroken succession of Popes holding the title of Vicars of Christ. Little less than a century ago Ranke, by his *Lives of the Popes in the XVI and XVII Centuries,* renewed interest in the subject among scholars outside the Catholic Church. Gregorovius, Creighton, and others, who followed, wrote, though with enthusiasm, like Ranke, under a very important handicap. They had access only to limited sources of information regarding Papal history, and these were more or less hostile to the Catholic Church, and therefore partial. When in the 'eighties Pope Leo XIII opened freely the Vatican Secret Archives to historical scholars throughout the world, a wholly new aspect was given to the critical study of church history, notably from the Middle Ages down to our own day. It was found that "the keys of St. Peter are still the keys of the Middle Ages" which prejudiced ignorance — though in one sense quite appropriately — had styled "the Dark Ages".

Dr. Pastor, whose intimate relations with the work of the historian Janssen, and a temporary residence in Rome, opened to him excellent opportunities for the study of the history of the Papacy such as had been proposed by the German Protestant or rationalist points of view, wisely began his inquiries among the earlier records leading up to the so-called Reformation and the Renaissance period. Hence he sought the *Regesta* that deal with the Avignon Popes. These documents have since been published, under the supervision in part of the Benedictines of Monte Cassino and in part of the French Government, officially interested in what may be called a critical period in its national history and in its relations to Italy and central Europe. The first volume of the work of Dr. Pastor which utilizes these *Regesta* appeared in 1885. It was at once received as an epoch-making exposition in which documentary evidence replaced the personal interpretations of writers forced to view their subjeect from a partial standpoint. Of the fourteen volumes, in the English translation, the two last are still in preparation; the other twelve are being reprinted to satisfy the expected demand of a work, most important and deservedly popular, which has been out of the market for some time. The four volumes now in hand cover the period between 1305, when the Gascon Pope Clement V assumed the Pontifical chair, with residence in France to the time of his death, until 1483, when Sixtus IV closed his pontificate, more illustrious as a prince and patron of humanist learning and art than as a Supreme Shepherd who had the maintenance of ecclesiastical discipline and priestly holiness at heart.

In his character of commentator on the events and personages of which he treats, Dr. Pastor preserves throughout a judicious middle path between the partialities of blame and praise. Popes, like bishops, priests and other men to whom leadership is entrusted by divine authority, are not exempt from the qualities of human nature that are apt to weaken the admiration of men of their time. It is nonetheless true, however, that the line of Sovereign Pontiffs presents on the whole only men of such superior endowments and character, both as priests and as rulers of the Church of Christ, that we must bow in deepest reverence to the element of talent here united to that of sanctity and apostolic zeal. Exceptions there are; they but prove the rule. Dr. Pastor hides nothing, though he tempers judgment here and there, as is but just in an impartial historian who seeks to interpret the age in which his scene is cast.

For a proper appreciation of this great work it should be said that the author did not confine his studies to the documents found in the Vatican Archives. Among the numerous collateral sources which throw light on the documents of the Papal chronicles, are the Con-

sistorial, Lateran, and Propaganda Archives in the city of Rome. Separate information may be drawn from the Vatican Library, to which Ranke and Gregorovius also had access, albeit these were insufficient for an impartial survey of the transactions discussed in a history of the Popes. There are, moreover, the numerous private libraries, the Angelica, Barberini, Altieri, Boncompagni, the Anima and the Campo Santo collections, and those of the Odeschalchi and Orsini palaces. Outside Rome the author found his material in the national libraries of Milan, Florence, Paris, Vienna, Aix in Provence, and in the German government chanceries. All this gives us an idea of the labor of research involved, not to mention reference works, the mere enumeration of which covers almost forty pages. Few priests in these days of critical examination of the claims of the Catholic Church, and of the splendid opportunities given to the apologist and historian among thoughtful and cultured people, can afford to ignore the important field of church history, which is largely a history of the Papacy. Hence we would plead for a wide diffusion of such works as this among the clergy and in the higher schools of secular learning. The merits of the whole work have long ago been heralded by the reviewers, and we need but urge its popularization among the younger generation of readers.

THE SCIENCE OF EDUCATION IN ITS SOCIOLOGICAL AND HISTORICAL ASPECTS. By Otto Willmann, Ph.D. Authorized translation from the Fourth German Edition by Felix M. Kirsch, O.M.Cap. In Two Volumes. Volume II. Archabbey Press, Beatty, Pennsylvania. Pp. xx–505. 1922.

That may be called a great book which is fully human. That is fully human which satisfies the several faculties of human nature: the intuitive power of the intellect, the discursive power of reason, the pictorial activities of the imagination, and the appetitional tendencies of feeling and will towards the true, the good and the beautiful. The present book satisfies these demands. Therefore—. Behold, thou disciple of the Stagyrite, a typical syllogism; a *Subprae* in Barbara! The major requires no proof. *Patet per se.*

Let the minor be proved, as Father Harper or Hill might say. The subject matter of the above volume comprises 1, the purpose and aim of education; 2, the content; 3, the process; 4, the system of education. Look steadily at these lines. Your intuitional insight is satisfied the while you anticipate the Virgilian felicity of knowing the causes of things—even the ultimate causes: the final, the material, the efficient and the formal causes of education—to put them in the order answering to Willmann's less osseous and more meatful menu.

As your intellect gets used to this framework you realize that you have been looking through an X-ray disk at the bones of the subject. Set it aside and use your reasoning apparatus tuned with a little Logic—the more, of course, the better—and you find yourself analyzing the organs and the muscles as you work your way through the most intimate motives of education—those that lie in the deepest instincts of human nature—the *naturale desiderium sciendi—et docendi*: the satisfaction that education gives to the material needs of life, to intellectual and aesthetic culture, to the moral and religious development of the individual and the social group—and you are then prepared to follow convincedly the evaluation which the author assigns to the aims of education in the light of its befitting ideals. From the teleology you are led deductively and inductively through the contents of education—its subject matter. These, you observe, embrace the sciences and the arts. Under the former, grouped as philology, you notice the several languages—ancient and modern (including the vernacular)—mathematics, philosophy, theology and the accessory branches of the educational contents, such as history, the natural sciences and the rest. Under the arts come music, graphics, technics and physical culture. Into each of these constituents of the ideal education Dr. Willmann enters sufficiently to show its position and significance.

Having thoroughly examined the materials of education, you are asked to investigate the educative process—the efficient causes of education. This forms the major part of the treatise; and here you see Willmann's psychological penetration, philosophical depth, and extraordinary erudition—qualities which are rarely combined in equal proportion in one mind—at their best. It is quite impossible to give by any outline a satisfactory idea of the wealth of thought, the abundance of empirical detail, the mass of analyzed and synthesized material that are here brought to bear upon what might be called the didacticism of education—the matter of grading, courses of study, technique and the other related elements and aspects of the educational process. Those who have some experience in general school management will be best able to estimate these features of the book.

The last section of the work deals with the system, what may be called the "formal cause" of education. The educational agencies are here considered from the standpoint of the individual, but more especially of society; for after all the individual receives his education in society, by society, and largely for society—a fact which gives to Willmann's treatment of the social organization of instruction and education——for he makes the distinction plain—particular value and timeliness.

Now these outlines—the *quatuor causae*—the bones, tendons and muscles of the science, are filled out by this consummate teacher, who is no less an artist than a philosopher, in proportion and graceful contour and pleasing color that make his work as agreeable to the aesthetic sense as it is to the intellect and discursive reasoning. For Willmann is too familiar with the scholastic thesis that there is no thought without "a phantasm," just as he is too experienced a didactician to be unaware that his teaching conveys no human appeal, gets no hold on the intellect, unless it be clad in the shapes and colors of sense. A master of graceful expression, he embodies his systematized science in a wealth of imagery and literary allusion that is as aesthetically gratifying as the essential theory is intellectually convincing. Familiar alike with the ancient classics and with modern literature, he draws upon the world's accumulated culture for color and illustration whereby to bring out vividly the ultimate *unity* of educational ideals; their essential *truth* in that they *conform* with man's intellectual nature; their *goodness* in that they terminate at man's moral, religious and social perfection; and their *beauty* in that they draw man to the pursuit of those ideals in virtue of their appeal to his aesthetic sense.

But with all this, Willmann supplies us with no easy reading. You may not read him as you run. You must go slowly, pause and think, concentrate. And this not because his thought is unclear, but because it is profound, full, rich. He gives you meat compact, though not tough; juicy, though not soft. Those to whom German is an acquired language find him by no means easy to follow in the original. For this reason they may well be grateful to Fr. Kirsch for the present English translation which, while it does not dispense the reader from all labor, lessens it considerably. There are few books done out of German that are equal to this for general clarity, smoothness and freedom from un-English idiom. On the whole, you are unconscious of following a translation. If you are looking for a fault you may easily discover it—not in the translation *per se* but in the original—in its discursiveness and prolixity. Willmann is constitutionally *etwas weitläufig*. He repeats the same idea again and again; he is unnecessarily expansive, not to say verbose. So at least he appears to an American reader whose temperament is more practical and whose language is more direct and condensed.

On the other hand, it must be remembered that the science of education being no light and easy theme, reiterations and much development of discourse may be desirable—may be perfections, not faults. Another fact should be noted, that Willmann had prominently in mind school organization as it prevails in his own country. For this reason not a few of his observations have more of an historical

than a pedagogical interest. Aside from what may seem redundancies the work deserves the highest praise and the warmest commendation. It stands by itself alone, without a superior or an equal in English. It contains more solidly based educational wisdom than can be gleaned from the aggregated manuals of pedagogy, albeit these are multitudinous enough to fill a big Carnegie library when emptied of novels and the other ephemerals.

FROM BERLIN TO BAGDAD AND BABYLON. By the Rev. J. A. Zahm, C.S.C., Ph.D., LL.D. (H. J. Mozans). D. Appleton and Company, New York, London. 1922. Pp. xiii—528.

When in 1910 a sumptuous and finely illustrated book came from the Appleton press under the title *Following the Conquistadores* and its subtitle *Up the Orinoco and Down the Magdalena,* by H. J. Mozans, people asked, "Who is Mozans?" Reviewers and readers could find no words strong enough to express their admiration for a book of travel that was equally a history of the country and the people, which did the justice that had been generally refused alike to the Spanish Conquerors, the Catholic pioneer missionaries, and the South Americans of to-day, their Republics and their social status and refinement. But no one seemed able to throw any light on the author's identity. The year following, another volume with the same general title, but specified by *Along the Andes and Down the Amazon,* was published by the Appletons under the same pen name, H. J. Mozans. To this book Theodore Roosevelt contributed an introduction wherein he signalized the author's geniality and singularly rich literary culture. But "Who is Mozans?" continued to be asked. At length, when in 1916 a volume completing the trilogy on the *Conquistadores* appeared with the title *Through South America's Southlands* by J. A. Zahm, the mystery vanished. The present REVIEW was amongst the first to broadcast in no uncertain terms the unique value of Dr. Zahm's contribution to our knowledge of South American history and geography. And it is now equally eager to bespeak the merits of the same author's account of life in the Orient.

In connexion with the trilogy just mentioned, the same indefatigable savant compiled a small volume on the *Quest of the Eldorado,* an historical excursion into a world wherein facts and legends intermingle. The work embodied the results of research no less thorough than that which characterizes the writer's other studies.

To Dr. Zahm's latest, a posthumous, work, no higher praise could be given than that it stands on a plane of scholarship and literary culture as distinctive as that which competent authority has assigned to his prior productions. The author does here for the Orient what

he had done for the Southern Occident. In a style that reflects the bright colors of the East no less vividly than that wherein he had painted the brilliancy and warmth of the Southlands, he describes the Levant as he approached it from the North and journeyed through it to the Eastern bank of the Tigris. Embarking at Ratisbon, he voyaged down the river which poets with skyey color in their eye persist in misnaming the blue Danube — a stream more lordly and more storied than the many-legended Rhine, more lordly for its scenic beauty, its lofty enframing mountains, its castle-crowned crags, its evergreen forests, fertile plains, magnificent cities and peaceful villages. None of these beauties escapes the appreciative eye of this nature-lover, and he points them out to his readers in a style whose luxuriant imagery and poetic illustrations are rivalled only by the wealth of real and fabled incidents associated with the historic river. Passing out of the Danube onto the Black Sea, the author makes the islands and the shores of the Euxine give up their classic memories. The Bosphorus, Roma Nova, the Hellespont, the plains of Troy, Anatolia with its greatly misunderstood Osmanlis, the famous Bagdad Railway, the country traversed by the Crusaders, Islam past and present, Cilicia Campestris, the trades routes of the Near East, from the Euphrates to the Tigris, the Eastern Churches, Nineveh, Bagdad, Babylon—the mention of these names suggests to imagination a land teeming with the memories of tremendous issues in the world's history. The Near East has ever been the battle-ground upon which the Orient and the Occident have contended for dominion. Europe is still, and perhaps may be destined to remain the master of long-held possessions. And yet there are not wanting prophets who think at least that they discern signs of "a rising tide of color" which seems to threaten the white man's supremacy. Dr. Zahm sees no such menace. At least he does not allude to it. His it has been to describe what he saw as he journeyed through the wonder land of the East; to revive the memories suggested by the unearthed remains of Troy and Nineveh, the faded glories of El Raschid's Magic City, and the crumbled walls and mounds which mark all that is left of mighty Babylon.

Dr. Zahm wrote many books learned alike and beautiful. He has left us none more instructive, more entertaining, not one so fascinating as this, the legacy of his journeyings, researchings and musings along the highways and byways of the dreamy East. However conversant one may be with the literature descriptive of Eastern Asia (and the author's bibliography shows how copious it is), this latest contribution will be sure to add new items to one's stock of information and to throw fresh light on the old. Especially will many find that the traditional ideas which they have all along un-

suspectingly held regarding "the unspeakable Turk" need to be considerably revised. The Osmanli, particularly, when he is visited under his vines and fig-trees is not the monster of cruelty and barbarity he so generally is supposed to be. Turkish women, moreover, are not living in a degraded condition any more than their Western sisters. In some respects, notably in what concerns thrift and domestic devotedness, modesty and real womanliness, the latter might well go to school for quite a while to the Anatoliennes. Dr. Zahm also makes it plain that there are two sides to the Armenian question. The Turk's side is not usually given to us Westerns. On these and many other topics, archæological, historical, political, social and industrial, the work sheds light which to many will be wholely or partly new and probably to most will be well worth noting.

Had the author been spared to add the final finishing strokes, his work would no doubt have been still more perfect and attractive. Occasional relics of haste would have disappeared, repetitions of the same idea and phrase would have been exscinded, and some of the super-luxuriant poetical illustrations and allusions pruned away, while much-needed maps and illustrations would have been added. Nevertheless, just as it stands, it remains an enduring and a worthy monument to Dr. Zahm's encyclopedic erudition, his cosmopolitan experience, his wonderfully opulent and varied literary culture, his zeal for the spread of truth, and his fearless sense of justice. His work is a contribution to knowledge and polite learning for which the reading public cannot but feel grateful.

LE POINT DE DEPART DE LA METAPHYSIQUE. Par J. Maréchal, S.J. Cahier I. De l'Antiquité à la fin du Moyen Age: La Critique Ancienne de la Connaissance. Charles Beyaert, Editeur, 6, Rue Notre Dame, Bruges (Belgique). Librairie Felix Alcan, 108 Boulevard St. Germain, Paris. 1922. Pp. xi—161.

Ever since Aristotle wrote his "First Philosophy" in twelve books whereto when put together his subsequent editor, Andronicus of Rhodes, prefixed the name "Metaphysics", philosophers have been building systems of metaphysics which they have claimed to be fundamental and comprehensive explanations of objective reality. When the long line of builders had got down to Kant, he up and told them they had been constructing imposing edifices out of cardboard; and, what was still more discouraging and disastrous, that they were planting their flimsy constructions on the shifting sands. Metaphysics, he said, is impossible. Kant had not always thought thus. He himself, so long as he had dozed in the "dogmatic slum-

ber" into which the Wolf-Leibniz philosophy had lulled him, had no suspicion of the flimsiness of the traditional Metaphysics. But when his car bumped up against the Scepticism of David Hume, he received an awful jolt, and on coming to look into his metaphysical baggage he found it all smashed. So there was nothing for him to do but get another and a better supply. Nevertheless, when he took to looking up the sources of Metaphysics he discovered that there weren't any. He searched his consciousness as well as his conscience, examined every nook and corner of his soul, and came to the conclusion that the human intellect has and can have no knowledge of things as they are outside itself. The mind is conditioned by its own native states, forms, categories. Through these it looks outside and sees everything colored by their internal subjective nature; just like a man who lived always in a house of variously colored glass would think the outside world was colored as it appears to him through the stained windows. The intellect can perceive phenomena, appearances only. Noumena, "things in themselves", realities, must be forever hidden from it. Kant found many to accept and teach the impossibility of metaphysics. And since his time the chief business of modern philosophy has consisted either in proving or denying or modifying more or less the Kantian opinion. Epistemology has come to absorb almost the whole of philosophical theory outside of Catholicism.

In Catholic schools, however, the Aristotelian Metaphysics abides as an objective science; as representative not only of a possibility but as an ever-persistent actuality. It is of vital importance to justify this position at the bar of sound logic and common sense, and to refute the negative sceptical attitude taken by the Kantian and post-Kantian philosophy. To do this is the purpose of the undertaking begun in the monograph above.

The author, true to "the Philosopher's" method, starts analytically, that is, he examines the problem in the light of its history. He passes under review the attitude of the various schools of Greek Philosophy toward the problem of transcendent knowledge, and examines critically the solutions given by each of them. He does the same with the several philosophical movements of the middle ages. In both epochs, ancient and medieval, the central problem was and had to be the reconciliation of multiplicity with unity. Things outside the mind seem to be indefinitely multiple, yet within the mind they are seen under unities—the unity of the highest concept, that of being, and the descending unities of the categories and the various genera and species. If things are multiple out yonder, how can they appear inwardly as one. Here is surely an antimony, or else the mind does not really know things as they are. It is the ever-recurring

question of the nature of the universal, and if Kant had thoroughly understood the solution of moderate realism defended by Aristotle and Aquinas, he might have saved himself from theoretical scepticism and saved philosophy since his time from the same disaster.

The proof of this statement, elaborated from the historical data, the student will find in the present opuscle. The investigation does not enter upon the modern epoch. It stops where the conflict between rationalism and empiricism begins — the world-old dualism which reached its acutest stage just a little before the philosopher of Königsburg was aroused from his "dogmatic slumber" by the strident scepticism of Hume revolting against the subjectivism into which the Cartesian movement culminated when it had reached the aprioristic idealism of Berkeley.

The study of this transitional period itself will be taken up in the second instalment of the present work. The third opuscle will contain a critique of the Critique — that is, an examination of the *Critique der Reinen Vernunft*. The fourth fascicle will study the post-Kantian movement which culminated in the various phases of the Absolute Idealism of Fichte, Schelling, and Hegel. The fifth will construct an Epistemology out of the materials furnished by Aristotle and St. Thomas Aquinas. The sixth, which is to complete the author's program, will institute a comparison between the Kantian and certain recent Epistemologies (Bergson's, for instance) on the one hand and the Thomistic synthesis on the other. It will thus be seen that the plan is historically comprehensive. No important phase of the search for the rationally satisfying foundations of the problem of knowledge, and consequently of Metaphysics, has been left out.

The author has gone to the original sources, whilst at the same time he has utilized the labors of others who have essayed a like undertaking. The literature of Epistemology is immense. Fr. Maréchal has examined the most influential types. So far as one can estimate the projected whole from the portion already completed, his work promises to be a most valuable contribution. Though treating of but a single problem, it treats that problem in a masterly fashion, both historically and critically. And since that problem is fundamental to all philosophy, the work may be said to be in so far an important addition to the critical history of philosophy itself. While the *cahier* formats are modestly meant to be convenient manuals for the use of students, the work as a whole will be most thoroughly serviceable to professors.

THE EARLY FRIENDS OF CHRIST. Thoughts of the Great Figures surrounding the Youthful Christ, and their Application to Everyday Life. By the Rev. Joseph P. Conroy, S.J. Benziger Brothers: New York, Cincinnati, Chicago. 1923. Pp. 222.

Father Conroy's volume recalls a similar study by the eminent Dominican Père Marie Joseph Ollivier, entitled *Les Amitiés de Jésus,* published some thirty years ago. It deals in a popular fashion with the figures surrounding our Lord, mainly in His youth. Stephen and Paul can hardly be classed in this category; but as the chapters of the book are evidently meant for desultory reading or instruction, having no logical or chronological links to hold them together as a connected narrative, priests will find the book satisfactory for spiritual reading or as a source of preaching material. The essays have for the most part appeared in magazine form which best characterizes the style and aim with which they were composed as well as their use, that is, combining instruction with devotional suggestion. This purpose they serve excellently.

PREACHING AND SERMON CONSTRUCTION. By Paul B. Bull, M.A. Priest of the Community of the Resurrection. New York: The Macmillan Co. 1922. Pp. 315.

The Anglican divine who here presents the summary of the ordinary experiences of a lifetime, and as teacher of homiletics, thoroughly understands the preacher's aim and the material which may serve him, and how it may serve him, for propagating the "Gospel of the Kingdom". If incidentally he shows lack of sympathy with the hierarchical and sacramental claims of her whom we hold to be the true Church of Christ exclusively, it does not in any appreciable way lessen the excellent quality of the didactic element or the high appreciation of the spiritual motives that should underlie the preacher's efficiency, or the practical worth of the experiences to which he refers. These are all akin to what our readers, if they would preach the Gospel of Christ, must take into account.

Sermon books, that is, ready-made sermons, are seen to be in popular demand among the clergy. But this fact is a confession that the great body of the clergy are not properly educated to be preachers of the Gospel. None of the successful apostles of the Word were men who quarried from sermon books. They might be learned or unlearned; and if they wrote their sermons or had their sermons copied by those who heard them and who wished to preserve them for others, they did not borrow their material from sermon books. The Apostles and missionaries who were zealous with-

out claim to book-learning, likewise drew their material from sources other than sermon books. Whilst they did not have to be prophets or to be inspired to carry their message, they nevertheless had mastered certain principles that directed their judgments in the use of the convictions and doctrines inculcated by the study of the Gospel and the teaching of the Church. Our author points out the distinction between the prophet and the priest. He sets forth lucidly the dif ferent forms of appeal, the dogmatic, the ethical, the expository, the apologetic, and illustrates the differences. The chapters on the Preacher's Aim, and on the Preacher's Life, are admirable in their analysis and demonstrative force. Equally clear and fully developed are the topics of the immediate preparation, the construction of an outline, the various forms of the developed sermon, its enrichment and delivery. The final chapter, "Sectional Addresses", contains much that will be new to teachers of homiletics and informing to preachers, always leaving it understood that the appeal of the Catholic priest implies privileges attached to his office which allow him to dispense with certain formal precautions obligatory on the non-Catholic preacher.

IN OUR LADY'S LIBRARY. Character Studies of the Women of the Old Testament. By Judith F. Smith. With a Foreword by Dom Savinien Louismet, O.S.B. Longmans, Green & Co., London, New York, Toronto, Bombay, Calcutta, and Madras. 1923. Pp. 152.

Among recent books from English women that stir true devotion through good literary expression and with a marked originality of conception, is this collection of womanly character sketches. The studies naturally present themselves as subjects for meditation on Our Blessed Lady during the years of her training in the temple convent amid the daughters of David, or later in synagogal conferences at Nazareth during her hidden life with Christ. We have the stories of the women of the Old Testament commented on by P. Ventura and others. But none of these approaches the subject with the delicate appreciation of their value as parts of the life of Our Lady as does the author of *In Our Lady's Library*. The true worth of womanly example in the Old Testament is here brought out with genuine felicity, and with the suggestive power of the literary artist. Characters like Lot's wife appear in a new light and with an interpretation that points to the worth of their being singled out among the women in sacred history. We commend the book to priests, and especially to those who supervise the spiritual training of women, as offering wholly fresh material for conferences and instructions. There are about thirty persons, including Eve and some whose por-

traits are but lightly touched in the Bible, yet whose lives culminate in a particular incident, each illuminating a definite step in Our Lady's path, and thus furnishing matter for practical reflection in the ways of the religious life.

THE THREE SACRAMENTS OF INITIATION—Baptism, Confirmation, Holy Eucharist. By the Rev. L. Labauche, S.S. Authorized translation. Blase Benziger & Co., New York. 1923. Pp. 500.

Students of theology in our seminaries cannot wisely dispense with the intellectual training that disciplines the mind to exact and logical reasoning, to which Scholastism and the Latin language lend unquestionable aid. But with this training must be combined the practice of clothing the structure so that it may serve the teacher's apologetic purposes. We may not use the language of the Schools in explaining Catholic truth to the man in the street, nor generally in the defence of moral and religious positions. The process of construing into popular or vernacular speech is not merely a matter of literal translation. The erudite commentaries, adaptations mostly from the German, which formerly supplemented the Scholastic text books for English readers, are at present found to be too discursive; they explain too much, dwell on secondary issues, which the modern genius of our language finds not only needless but wearisome. Deductions that are spontaneous and self-evident must yield to directness of English expression, though the exact scholar may deem it essential to mention and amplify them because they contribute to the symmetry and completeness of his scientific edifice. The present generation of both professors and students prefers the *Summula Rerum Theologicarum* which reasons tersely on essential elements and lets the instructor or the observer supply the illustrations and the moralizing.

Father Labauche has caught the modern trend. He holds fast to the didactic argument, but strips it of the florid adornment which may commend it for certain uses, but is in fact superfluous. He holds to the classic proofs of definite propositions embodying the dogmatic teaching of the Church. These proofs appeal to Sacred Scripture, as interpreted by a clearly traceable historical tradition. Others appeal to reason. Both complete the system employed in the schools of theology.

This might simply mean a translation of the Latin text book into English; but Father Labauche expounds the average Scholastic text by arranging his proofs in chronological order. Thus, while the Scholastic texts present as a rule the history of proofs, our author gives the proofs an historical setting. In other words, the argument

rather than its history is emphasized, though history itself may become an additional argument. This implies a change in the method of approaching and dealing with a topic from that which obtains under the system of stating the thesis and then demonstrating its parts; after which the objections are examined in detail, or else the principles by which to solve difficulties are explained. We can here give only a partial illustration of how our author proceeds. In treating the institution of the Holy Eucharist, for example, he begins by stating the attitude of disbelievers in the Real Presence or in Transubstantiation as taught by the Church. Before examining their theories, however, he describes the Eucharistic doctrine as set forth in the various texts on the subject contained in the New Testament. These are grouped into two classes, the first relating to the life of Christ, and the second relating to the history of the primitive Church. Here the unbiased reader gets in general the positive doctrine of Scripture and Tradition in its essential setting and historical development. This is of great value in predisposing the mind to an understanding of the claims made for the institution. The historical value assumes the form of a logical argument, in the light of which it is easy to examine the divergencies of Protestant doctrine, and the objections made against Catholic doctrine. But one must examine the volume to realize the effect of this difference in acquiring a point of view. The matter is not new, but the mode of its presentation in chronological order has a stimulating effect which makes it novel, and this furnishes a sufficient reason for rewriting what has been so often discussed in our theological literature.

Literary Chat.

The January issue of the Jesuit organ *Stimmen der Zeit* has, among other articles calculated to stir the spiritual life of the thoughful reader, a paper on Marian Liturgy. The writer, Fr. von Durnin-Borkowski, studies the liturgical structure of the Mass formularies in honor of Our Blessed Lady, covering the different feasts and the votive offices of the missal. There are certain characteristic features that predominate in the Introits, Collects, Epistles, Gospels, Offertories and Communions. Thus the author notes, for example, that the Collects never address the Virgin Mary, but always appeal to God, simply making the mysteries and intercessory power of the Mother of Christ the motive. In the Gradual and Offertory, on the other hand, the leading note is a lyric address to the maternal Heart of Mary. Introits and Communions are epic in form. The whole liturgy of the Marian Mass service shows a consistent and singularly beautiful development of devotion to the Virgin Mother of Christ and Spouse of the Holy Ghost.

In the April number of the REVIEW we advocated a more generous use of the *Lives of the Saints* in preaching and instructions to the people. When

the issue of that number was planned we did not know that an American priest had actually undertaken a *Book of All Saints* that might take the place of Butler's "Lives" and similar collections in other languages, for a better and more extended knowledge of the subject. Now the Herder Book Company announces a forthcoming work by Monsignor F. G. Holweck, a master in the field of hagiographical research, whose article on Marian Devotion appears in this number. We look forward with redoubled interest to the new book, which is likely to fill a real want in our religious literature.

The Patient's View Point, by Dr. Paluel J. Flagg, author of *The Art of Anæsthesia*, is a small volume which contains great chapters of practical wisdom on the subject of dealing with the sick. Its chief address is indeed to the physician or to the medical student; but any priest who has charge, pastoral care of and dealings with hospital staffs, or who seeks to understand the interrelations between priest, physician, nurse, and patient, will be amply assisted by these reflections of an evidently thoughtful, religious-minded, and experienced physician. (The Bruce Publishing Company: Milwaukee, Wisconsin.)

A valuable contribution to our Index literature for Catholic communities in general and for schools, colleges, libraries, and pastors who have the educational and recreational direction of the young, is the *Catalogue of Plays for Amateurs* compiled by Cecilia M. Young, edited by Father Daniel A. Lord, S.J., and published by the Loyola University, Chicago. Here we find a list, with proper appraisement of the character of each play, including dramatic acts for Girls, Boys, Clubs, Men, in fact plays for everyone. There are Christmas Plays, National Plays, Irish Plays, Open Air Plays, History Plays, Humorous Plays, Folk Plays and Pageants, suitable for all occasions, and of a respectable and altogether instructive and edifying character. It is a collection covering a hundred-and-fifty pages and recording over a thousand plays. The information and the reference part are well worth the price of the *Catalogue*.

Dom Morin, O.S.B., in the January number of the *Revue Bénédictine* comments upon a hitherto unnoticed *Tractatus de Virtutibus Sancti Augustini* composed by a Benedictine and written apparently for a community of Canons of St. Augustine at Zurichberg. The style indicates that the author was a mystic of the eleventh or the twelfth century. P. Morin thinks that the writer may have been the Benedictine Rupert de Deutz, to whom Renier in his *De claris scriptoribus monasterii sui* attributes a *Vita S. Augustini* that was supposed to be lost. The present MS. is, however, a panegyric rather than a biography, and judged chiefly by the style of writing may have an even earlier origin.

In *The Journal of the Royal Society of Antiquaries of Ireland* (31 December, 1922) Mr. Henry S. Guinness, a member of the Society, gives an account of the early *Dublin Trade Guilds*. The report is all the more valuable because since its writing the Public Record Office, which contained the reports of the Old Dublin City acts, has been destroyed by the explosion of 30 June, 1922. The Corporations with their religious character and associated patron saints throw an interesting side-light on the social and industrial activity of Ireland before the so-called Reformation.

Priests who are acquainted with *L'Église* by the scholarly and eloquent Dominican Père Sertillanges may have felt the desire that a work so illuminative and impressive might be given through translation the broader sphere of power it deserves. It goes without saying that no mere rendition of the inspirited original could satisfy such a desire. The translator must needs pass the thought through his own mental and spiritual life and give it the spirit and shape that can fittingly be conveyed through our Saxon speech, so different in temper and feeling from the Gallic Roman. It is because this transition has not been effected that the translation by A. P. McDougall leaves

much to be desired. The translator made the mistake of adhering too closely to the letter, thereby losing something of the more vital spirit. However, the reader whose literary taste is not easily harried by incursions of foreign idiom can derive both intellectual profit and spiritual incentive from the volume, which is issued in stately format. (Benziger Brothers, New York; Burns, Oates & Washbourne, London.)

The same observation applies to a recent translation from the French under the title, *What Shall We Become After Death?* The original is from the scholarly pen of the Abbé Moreux. The translation has been made by J. F. Scholfield. The influence of the work has been considerably lessened by the injudicious literalness of the rendering. The result is neither attractive nor easy reading. One has frequently to read and reread in order to grasp the meaning. Perhaps this is not a wholly profitless exercise. For the rest, some biographical and literary information concerning the author should have been given. While doubtless widely known amongst his fellow countrymen, the Abbé Moreux is probably not a name sufficiently familiar to the readers under whose notice a translation bearing the above title is likely to fall, to make all biographical information superfluous. The more so since the title by no means does justice to the character of the contents.

The destiny of man after death—the survival of the soul and the post-resurrection body—is indeed the conclusion of the book, but it is reached through an elaborate scientific study of modern conceptions of matter and space and hyper-space — the writer arguing very persuasively in favor of the Fourth Dimension. Quite apart from the religious and spiritual elements and purpose of the work, it is a notable contribution to the scientific and philosophical discussion of recent theories on the electronic constitution of material substance. For this reason one must regret that the translation is neither as graceful nor even as intelligible as a treatise of its kind deserves to be. The subject matter is by no means easy to comprehend. We fear the translator has not facilitated matters. (B. Herder Book Co., St. Louis.)

It may seem late in the year to bespeak the merits of a Calendar for 1923. On the other hand, the *Almanach Catholique Français*, which is issued annually by Bloud & Gay, Paris, is so much more than we are accustomed to associate with a publication of the kind that it can never be untimely to point out its claims to attention. The volume is a brief encyclopedia of facts and events that constitute contemporary Catholic life in France. Besides the minute liturgical information arranged in line with the consecutive months (which themselves are depicted in a series of suggestive symbols derived from the life of St. Jeanne d'Arc), the chief departments of Catholic life, religious, social, intellectual, artistic, domestic, foreign, crystallize a copious wealth of knowledge universally, no less than nationally, interesting. The student who wishes to understand Catholic France can hardly find a source of information more reliable or more convenient than this up-to-date *Annuaire*.

It is interesting and instructive to watch the fluxes and refluxes of physical "science". Until quite recently and indeed in many quarters still, the human organism was and is regarded as a sort of steam or electric engine. You fill it up with food-and-air fuel and when you set it to its apportioned work, you get out of it the equivalent energy of what you put in. So many foot pounds of carbon, so much productive power; whether that power run into the digging of a ditch, the elaboration of an astronomical problem, the establishment of a philosophical thesis, the gossamerian spinning of a heavenly sonnet, or the elusively ethereal fantasy of a chromatic rhapsody.

There seems to be a reaction going on against this medianistic interpretation of human energy. Experimental psychology is furnishing evidence for the predominance of psychic over physical power. There are

vast stores of energy latent in the organism which only await the critical moment when they are needed to burst forth in effects far beyond the supposed capabilities of the *homo-machina.*

Of course this is no new discovery. The feats of strength and agility which a person is capable of in critical moments of danger are scarcely a matter of wonderment to readers of adventures stranger than fiction; while the records of hypnotic experimentation superabound with incidents of the kind. A little volume (pp. 54) by Captain J. A. Hadfield, entitled *The Psychology of Power,* is one of the latest of the many attempts to prove the reserves of energy at the disposal of wisely directed will power. The booklet stresses the right use of the instincts, the enlistment of them in noble purposes, and the consequent deliverance of the soul and body from harassing worries and morbid fatigues which dissipate in profitless and indeed hurtful activity power which ought to be devoted to deeds of beneficence. The author has meant his suggestions to be religiously helpful, to be encouraging to the neurasthenic, the dejected, the faltering. Doubtless they will be thus fructive, not so much for their inherently religious efficacy as because the spiritually minded know how to make all things coöperate unto good. (The Macmillan Co.)

That the Oregon School Law has not been a wholly evil-blowing wind is proven by the Education Bulletins which it has occasioned the N. C. W. C. to issue. There are eight of these lucid little tracts for the times and they cover popularly and practically the most vital points of the educational problem as it stands out in the Catholic community at the present moment in this country. Besides the Bulletins there is a Catechism of Catholic Education (pp. 98) by Dr. James Ryan which answers clearly and succinctly the main questions to which every intelligent Catholic, especially every Catholic who may have occasion to speak publicly on the educational issues, should be able to give answers satisfactory not only to himself but to unfriendly auditors as well. Obviously it makes a big difference whether one is simply making up one's own mind on a question or is endeavoring to satisfy an opponent. The *Catechism,* together with the *Handbook for Speakers,* will help meet the latter situation. (N. C. W. C., Washington, D. C.)

Books Received

SCRIPTURAL.

ÉVANGILE SELON SAINT MATTHIEU. Par le P. M.-J. Lagrange, des Frères Prêcheurs. J. Gabalda, Paris. 1923. Pp. clxxxviii—560. Prix, 45 *fr. net.*

AN ENGLISH TRANSLATION OF THE EPISTLE OF BARNABAS. (*Texts for Students, No. 14a.*) Society for Promoting Christian Knowledge, London; Macmillan Co., New York and Toronto. 1923. Pp. 32.

THEOLOGICAL AND DEVOTIONAL.

A MANUAL OF PASTORAL THEOLOGY. A Practical Guide for Ecclesiastical Students and Newly Ordained Priests. By the Rev. Frederick Schultze, D.D. Third, revised and enlarged, edition. Adapted to the Code of Canon Law. B. Herder Book Co., St. Louis and London. 1923. Pp. 564. Price, $3.00.

LIFE OF CHRIST. By Giovanni Papini. Freely translated from the Italian by Dorothy Canfield Fisher. Harcourt, Brace & Co., New York. 1923. Pp. 416.

THE THREE SACRAMENTS OF INITIATION. Baptism, Confirmation, Holy Eucharist. By the Rev. L. Labauche, S.S. Authorized translation. Blase Benziger & Co., New York. 1922. Pp. xvi—500. Price, $2.50 *net.*

DIRECTOIRE PRATIQUE DU JEUNE CONFESSEUR. Par Alexandre Ciolli. Traduit de l'Italien sur la 4e édition. Par l'Abbé Ph. Mazoyer. Onzième édition, revue et corrigée conformément au Code Canonique et aux Décisions Récentes du Saint Siège. P. Téqui, Paris. 1923. Pp. xvi—450 et 422. Prix, 10 *fr.*

DIRECTOIRE PRATIQUE. Pour le Clergé d'après le Nouveau Code Canonique et les Décisions récentes des Congrégations Romaines. Par Chanoine Laurent, Directeur au Grand Séminaire de Verdun. 4e édition revue et mise a jour jusqu'au 1er novembre 1922. P. Téqui, Paris. 1923. Pp. xvii—286. Prix, 5 *fr.* 50 *franco.*

LE CHRISTIANISME NAISSANT. Expansion et Luttes. Par Abbé Léon Bournet, Professeur d'Histoire Ecclésiastique au Grand Séminaire de Versailles. P. Téqui, Paris. 1923. Pp. x—482. Prix, 8 *fr.*

EPITOME IURIS CANONICI cum Commentariis ad Scholas et ad Usum Privatum. A. Vermeersch, S.I., et J. Creusen, S.I., Professores Theologiae Moralis. Tomus III: Libri IV et V Codicis iuris canonici. Indices Generales. H. Dessain, Mechliniae et Romae; Beyaert, Brugis; Dewit, Bruxellis. 1923. Pp. xii —397. Pretium, 15 *fr. net.*

THE CHURCH. By A. D. Sertillanges. Translated by A. G. McDougall. Benziger Brothers, New York, Cincinnati, Chicago. 1922. Pp. ix—392. Price, $4.00 *net.*

GENERAL LEGISLATION IN THE NEW CODE OF CANON LAW. General Norms (Can. 1-86), Ecclesiastical Persons in General (Can. 87-214). By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L. Blase Benziger & Co., Inc., New York. 1923. Pp. 384. Price, $3.20 *postpaid.*

LE SALUT PAR L'ELITE. Par Mgr. Gibier, Évêque de Versailles. P. Téqui, Paris. 1923. Pp. 308. Prix, 6 *fr.*

MY GOD AND MY ALL. A Prayer-Book for Children. Compiled by the Rev. F. X. Lasance. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 287. Price, $0.35.

THE COMMUNION PRAYER BOOK. By a Sister of St. Joseph. Prayers and Instructions with Illustrated Thoughts on Holy Communion. Twelfth edition. D. B. Hansen & Sons, Chicago. Pp. 240.

THE EARLY FRIENDS OF CHRIST. Thoughts on the Great Figures Surrounding the Youthful Christ and Their Application to Everyday Life. By the Rev. Joseph P. Conroy, S.J. Benziger Brothers, New York, Cincinnati, Chicago. 1923. Pp. 222. Price, $1.85 *postpaid.*

LES FAITS DE LOURDES et le Bureau des Constatations Médicales. Par Dr. A. Marchand, Vice-Président du Bureau des Constatations Médicales de Lourdes. Avec une Lettre de S. G. Mgr. Schœpfer, Évêque de Tarbes et de Lourdes. Préface du Chanoine E. Duplessy. P. Téqui, Paris. 1923. Pp. xv—171. Prix, 4 *fr.* 50 *franco.*

IN OUR LADY'S LIBRARY. Character Studies of Women of Old Testament. By Judith F. Smith. With Foreword by Dom Savinien Louismet, O.S.B. Longmans, Green & Co., London and New York. 1923. Pp. xii—152. Price, $1.50 *net.*

LA VIE DE JÉSUS. D'après Renan. Par le R. P. M.-J. Lagrange, des Frères Prêcheurs, Correspondant de l'Institut. J. Gabalda, Paris. 1923. Pp. 145. Prix, 3 *fr.* 50 *franco.*

LE TIERS-ORDRE DE MARIE. P. Téqui, Paris. 1922. Prix, 0 *fr.* 50.

THE SECRETS OF THE RELIGIOUS LIFE. Revealed to a Fervent Novice by Her Spiritual Father, a Member of the Society of Jesus. Preceded by a letter of the Rev. H. Ramière. Translated from the French by Oliver Dolphin. Macmillan Co., New York. 1923. Pp. xxiii—80. Price, $1.00.

His Further Greetings. Simple Meditations for Easter-Tide. By Mother St. Paul, House of Retreats, Birmingham. 1922. Pp. 48. Price, twopence.

The Wonder Gifts. By Marion Ames Taggart. Benziger Brothers, New York, Cincinnati, Chicago. Pp. 12. Price, $0.35; 3 for $1.00; $22.50 a hundred *postpaid.*

Spiritual Reading. By Bishop Vaughan. Catholic Truth Society, London and Manchester. 1923. Pp. 8. Price, *one penny.*

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